The Evolution of Religious Thought in Modern India.

Herbert Baynes, M.R.A.S.

THE EVOLUTION OF RELIGIOUS THOUGHT

IN MODERN INDIA.

THE EVOLUTION OF RELIGIOUS THOUGHT IN MODERN INDIA.

BY

HERBERT BAYNES, M.R.A.S.

PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE, CHARING CROSS, W.C.;
43, QUEEN VICTORIA STREET, E.C.:
BRIGHTON: 135, NORTH STREET.
NEW YORK: E. & J. B. YOUNG & CO.

सत्यम् एव जयते

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

'For Thyself, O God, hast Thou created man,
And restless is his heart till it find rest in Thee!'

S. Augustine.

'Dans cet itinéraire des peuples vers Dieu chaque pas mesure l'infini.'—Edgar Quinet.

'I have known God in the midst of men, and have enjoyed Him!'—*Egyptian Inscription at El Kab.*

TO

Christian Missionaries

OF ALL DENOMINATIONS

I DEDICATE

THIS STUDY IN THE GROWTH OF FAITH.

H. B.

CONTENTS.

PAGE

INTRODUCTION xi

CHAPTER I.

THE RELIGION OF THE ṚS'IS 27

CHAPTER II.

BRAHMANISM AND BUDD'ISM 38

CHAPTER III.

RELIGIOUS REACTION AND THE SCHOOL OF B'AKTI ... 47

CHAPTER IV.

THE FAITH OF THE GURUS 56

CHAPTER V.

THE REFORMATION 79

CHAPTER VI.

NAVA VID'ÂNA, OR THE NEW DISPENSATION 92

CHAPTER VII.

THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD ... 111

INTRODUCTION.

Only twice in all the gospels are we told that the Son of Man was taken by surprise. And the two things that astonished Him were the faith of a heathen, and the want of faith of His own people in His own home. It was a man of alien race and civilisation who opened up to the thought of the chosen people of God the riches of a faith which they had supposed peculiarly their own. We shall do well to remember this, for we live in an age when those whom we are accustomed to call heathen are often secret disciples of the Lord Jesus.

There has been in America and amongst ourselves a man of rare culture and refinement, of an intellectual subtlety and beauty truly remarkable, who has come from the East as a teacher of enlightened Brahmanism. He is ready to go to any part of the

world if only he can get one or two who will be really in earnest about spiritual things. Though himself not a Christian, Môhîni's attitude toward Christ and His true followers is a very devout one, whilst his reverence for truth in all forms cannot but strike all who have come within the zone of his personality. This is what an American writer says of him :—

'There has been a very beautiful and impressive lesson unconsciously taught by Môhîni in his attitude toward Christianity. Holding as he does resolutely to the faith of his fathers, many nominal Christians have evidently expected him to attack the religion of the Western world. He has not only failed to do this, but he has brought unexpected and most impressive tribute to its truth, and to the beauty and divinity of the life which is the inexhaustible fountain of its power to heal and to redeem. This recognition of the eternal spiritual potency of Christianity is all the more impressive because it comes from one who takes a very different path and obeys a very different law of spiritual life. Môhîni has again and again affirmed the singular adaptation of Christianity for its work, and has again and again dwelt upon the

sublime miracle it has performed in transforming the Western world from the condition described by Paul in the Epistle to the Romans to the condition of Christendom to-day. The trouble with Christians, he has said, is not that they are Christians, *but that they are not Christians enough;* they do not live up to the light of the New Testament, they do not reproduce in themselves the life of the Teacher of Palestine. You believe in Christ, he has said with profound truth, but you do not believe Him. You affirm His Divinity, but you do not trust Him, you do not take Him at His word!'

Ah! my friends, what a reproach to you and me! The East coming to the West to tell us we are not Christians enough! And we want to send missionaries to India, China; to Africa and the South Seas—God help us!

Do we, then, love God with all our heart and soul and mind, and our neighbour not only as ourselves but as Christ loves him? Do we take no anxious thought for the morrow and live in the Eternal and Infinite? Are we striving to be perfect even as our Father who is in heaven is perfect? Have we the

hidden manna, the pearl of great price, the white stone, the holy grail?

If one who is not a Christian has such a conception of the Christian life and character, what ought ours to be? And the missionary—the man, the woman chosen by Christ's Church to go forth into the uttermost parts of the earth with the good news of God—what ought *he*, must *she* be?

The missionary, as I conceive him, is a man who goes with his life in his hands, or rather in his Father's hands, who cares little or nothing for the food he eats or the raiment he puts on, but *infinitely* for the souls of men; who is willing, nay exultant, to go amongst savages in the most unhealthy climate with the Living Water and the Bread of Life. Nor is this all. He must be a man of reverent mind, of spiritual tact, and infinite susceptivity, for the missionary attitude should ever be one of exquisite tenderness blended with an enthusiasm of humanity which is daily growing with the consciousness of its redemption.

Why I lay so much stress upon the need of sympathetic emotional activity is because it is so desirable,

nay, I would almost say essential, for the one who goes forth in the name of Christ to have that rare power of viewing a man, aye, and a nation, from the best and purest times of his faith, of sympathizing with his spiritual aspirations, of realising in vivid imagination the hidden workings of the human soul.

When, for instance, the first Christian missionary went to Egypt, what a comfort, a help, a joy it would have been to him to know that, amidst the stories and histories of Isis and Osiris, of Amun and of Thot he could find this inscription (Paher, at El Kab)—

> 'I have known God in the midst of men, and have enjoyed Him!'

How much greater the joy of the author of that statement when for the first time he heard that he might know God in the perfect humanity of Jesus Christ!

Or when a Budd'ist of China or Japan is sunken in idolatry, being utterly ignorant of the Teacher's own words, to be able to point out to him that the teaching of the awakened was 'not to commit sin, but to do good'—that there is an eternal law which moves to righteousness.

Relating some conversations which he had with an eminent Siamese nobleman, Mr. Henry Alabaster, Interpreter of Her Majesty's Consulate-General in Siam, says—'Many years ago, when I first acquired some little facility in speaking Siamese, but had no real knowledge of Budd'ism, I used sometimes to visit his Excellency of an evening, and converse on science and religion. One night I expounded to him part of the Sermon on the Mount, and he seemed so pleased with those beautiful maxims that I thought him half a Christian, and hoped soon to convert him. Then it was that he told me of the beauty of Budd'a's teachings, and showed me how hopeless was the task which the missionaries had undertaken in his country.'

Is it hopeless? How many of the millions of India, Ceylon, Siam, Burmah, China, and Japan ever know what Budd'a really taught? And when they do, they find the beginning is metempsychosis and the end Nirvâṇa! Noble and beautiful as were the life and teaching of the Light of Asia, can any Nirvâṇa really compare with the life with God which is revealed by the Light of the World?

Then in India there is the philosophic difficulty. Nothing is perhaps so pleasant to the young Brahman who has wholly given up Hindûism, as meditation on the Architectonics of Pure Reason; on the threefold impossibility of proof of the existence of God, and on Transcendental Æsthetics.

When, as an undergraduate, he becomes imbued with and impressed by the wit and wisdom of the West, the first impulse is to cast contempt upon the altars of his fathers, and to renounce all religion as an empty superstition! Then it is that the wise and weighty words of the missionary may be so helpful. But the attitude must be at once tender and large-hearted; one of pitiful charity.

How easy would it thus become for the apostle of the Church of Christ to point out that idolatry or physiolatry is only the *perversion* of a truth.

Depend upon it the Greek poet was right, and had a true view of Providence, when he said—

> *Φήμη δ'οὔ τις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ*
> *Λαοὶ φημίζουσι· Θεοῦ νύ τις ἐστὶ καὶ αὐτή.*

The oracles of the East are to a greater or less extent those of the whole pagan world.

'God hath made all atoms in space mirrors, and fronteth each with His own perfect face!

'Wouldst know where I found the Supreme? One step beyond myself.

'Behind the veil of self shines unseen the beauty of the Loved One!'

What says the Vêdânta?

'Seek for Âtman, the Highest, in thine heart; know thyself to be a reflection of the Highest Self!'

What an opportunity for the missionary to draw the soul into the light of Christ! To reflect the Highest—how is this possible unless by becoming *mirrors* of Christ, the only true Âtman or Spirit? For, as St. Paul saith, 'Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is freedom. And we all, with unveiled face beholding the glory of the Lord, are changed into His image, from glory to glory, as by the Spirit of the Lord.' To have the mirror-form of Christ in our soul, daily to look up into His face until we behold the image of the Father, that is to reflect the Highest; thus only does it become possible for the G'ivâtman, or human soul, to become a mirror of the Paramâtman, or Divine soul!

And let the missionary remember this—the true Brahman speaks of the Paramâtman as Sat-K'id-Ânanda,—'Being-Thought-Joy.' Sadânanda, the author of the Vêdânta-Sâra, says—

> 'Ak'aṇḍam Sak'k'idânandam avâṅmanas agôk'aram.
> Âtmânam k'ilâd'âram âs'rajê 'b'î'stasidd'ajê.'

In order to obtain my heart's desire, I flee to the Source and Upholder of all, the Indivisible Self of the World, beyond speech and reason, and consisting of Being, Thought, Joy! What a noble concept of Deity! When the Son of Man Himself would give us a glimpse of the Father through the dark glass of language it is Life-Light-Love—Licht-Liebe-Leben!

Passing from India to Persia, the missionary's work lies not only with Muhammadans, but with Pârsîs and Sûp'îs. And here the servant of Christ is more than ever likely to be misunderstood. He is indeed in need of the wisdom of the serpent and the harmlessness of the dove. The Muhammadan may hate, the Pârsî ignore, but the Sûp'î will either despise or love him. Three things more especially distinguish the true Sûp'î—friendliness to those of other creeds

in ages and in a country where tolerance has been rare; continual inculcation of principles of unselfishness; and a lofty conception of the nature of God.

If you ask an intelligent Persian whether there are still many Sûp'îs in his country, the reply will probably be that Persia is overrun with idle and meddlesome dervishes, who make alleged religious contemplation an excuse for deserting their wives and children, and living on the charity of such as are disposed to give.

But press him further, and 'conjure him, if necessary, by the names of the great Sûp'î writers whom all Persia honours, to tell you whether the sole result of their noble utterances is the multiplying of these drones throughout the land, he will alter his tone, and answer you that in truth there are others, distinguishable by no outward marks or peculiar dress, but only by their virtue and learning, who understand the true meanings of the dark sayings of their predecessors, and whose philosophy is no mere playing with words or belief in talismans and set formulæ and ceremonials. To these men—the true

representatives of Sûp'îism—they give the name of عارف which, like Gnostic, means "one who knows."'[1]

Now, you will at once see how delicate must be the attitude of the missionary toward an ârip', who is at once metaphysician and mystic. For, to him God is pre-eminently 'the Friend, the Belovéd, the Essence of Beauty in its widest sense, including under that term the harmony in which consists all perfection, not only of form, but also of thought and action.'

Hence alike the devoted enthusiasm and the happy optimism of the true Sûp'î; Allâh being not only the All-Wise and the All-Good, but the All-Beautiful; and the All-Beautiful is not only Allâh, but Absolute Being. In order words, True Being is identical with Beauty and Perfection, and apparent evil is consequently illusory, Absolute Evil being synonymous with Non-existence. Everything that we love, admire, or worship by reason of its beauty or

[1] I am indebted to my friend Mr. E. Granville Browne, Cambridge Lecturer in Persian, for nearly all my knowledge of Sûp'îism.

goodness is an idol, and every idol is, to him who has eyes to see it, a reflection of some ray of the perfect beauty of God, and the adoration which we lavish on it is in truth given to Him alone. This is the philosophy of *Ḳiblas* or *'Sekinas*, the former being any object toward which we turn to remind us of God, and the latter anything in which there is an indwelling of the Divine glory.

Looking on Absolute Being as God, the Sûp'î regards its antithesis Not-Being as the devil, for if the Good is that which *is*, then that which *is not* is the Evil (τὸ μὴ ὄν). In this sense selfishness is truly devil-worship, and therefore it is that Hâp'is says—'Any Ḳibla that may be is better than self-worship!'

Hence the first thing which the Traveller on the Path, as the Sûp'î disciple is called, has to do is to overcome selfishness. This is the first stage in the journey toward God. No advance is possible until this is accomplished. The purification of the soul by Love—this is the first lesson. This it is which leads us up to God. We love our fellow-creatures because there is in them something of the

Divine—some dim reflection of the True Beloved, reminding our souls of their origin, home, and destination. From the love of the reflection we pass to love of the Light which gives it its beauty, and loving It we at length become one with It, all else being burned away like dross by the fire, and only the pure gold of the True Self being left. 'The child of God, reading with the commentary of love the twin-books of Revelation and Reason—its Father's word and its own feeble sense—becomes *clairvoyant* through love, and thus attains to *ma'rip'at*, or knowledge of God.'

Love is the 'astrolabe of heavenly mysteries,' the 'eye-salve which opens the eyes to spiritual beauty,' the 'touch of emotion which changes the service of slaves into the devotion of children.'

This stage of absorption into the Divine Essence, which is the ultimate goal of the true ârip', is attainable even on earth in the mystic hâl or ecstasy wherein he tastes for a time the sublime joy and peace of union with God. But the fulness thereof is not to be attained till he has for ever cast aside the lamp of clay in which the soul burns like a

bright flame: 'then, and then only, is he fully made one with Him whom he has loved, worshipped, and sought after in diverse forms; and being one with Him, he is also one with the essential part of all he has ever loved or cared for, knowing not whether all is "I" or "He" or "They," but knowing this, that at length he is more than satisfied.'

Christians will thus see alike the encouragement and the difficulty of missionary effort in Persia. Although we are wholly at one with our Sûp'î brethren in looking at the All-Father as Beauty, Goodness, Love Supreme, and in the ceaseless inculcation of self-sacrifice, we can never believe that our sole purpose in this world is to be mere *modes* or *manifestations* of an Over-Soul or Cosmic Intelligence. How can a father look into his child's eyes and think only *that*, when he may hear the Divine Voice saying—'Their angels do always behold the Face of My Father who is in heaven'?

Even the Pârsî has grasped this truth, for, in the dying speech of K'ûs'rôi Anos'ak-Rûbâno, which has been lately published in its Pahlavi text by the learned and indefatigable high priest of the Pârsîs

in Bombay, Dastur Pes'otan Sang'âna, we find these remarkable words [1]—

'Now this I know: from before the Majesty of Ahura Maṣda I have come, and for the purpose of overthrowing the evil spirit I am here; and again before the Majesty of God must I go. This too is required of me—holiness and the actions proper to the wise and the living in union with wisdom, and also the regulation of my natural disposition.'

And now, in closing, let me add but this—everywhere and always let the missionary attitude be catholic and sympathetic, and when the days of discouragement and darkness come, let us remember the Master's words—'It is not you who speak, but the Spirit of your Father which speaketh in you!'

[1] Andarg'-i K'ûs'rô-i Kavâtân.

THE EVOLUTION OF RELIGIOUS THOUGHT IN MODERN INDIA.

CHAPTER I.

THE RELIGION OF THE ṚS'IS.

THE religious movement in India which counts among its adherents some of the choicest spirits of Arja-Varta, claims to be the latest phase of God's revelation to man. But in order to understand Brâhmaism, as it is called, we must first become acquainted with the history of the development of the Indian religious consciousness. Hindûism is, essentially, pantheism. Expressed or implied, this absorption of the individual by the universal underlies all Hindû thought. At the solemn ceremony of cremation the following words are chanted—

'Râm Râm sat hai
G'ô bole gat hai.'

'The speaker passes,
God alone exists.'

In one of the Upanis'ads we read—

'He, the one God, is the light.' He is within the sun and within the eye. He is the ethereal element. He is the life and the breath of life. He is the life with which Indra identified himself when he said to Pratardana: "I am the life consisting of perfect knowledge. Worship me as the life immortal."'

Nânak in his Adi Grant' says—

'Whom shall I call the second?
There is none! In all is that One Spotless One.'

Of Hindû religion, the Vêdic hymns represent the childhood, the Brâhmaṇa or Ritual the manhood, and the Upanis'ad or Mystical Doctrine the old age. And religious thought in India oscillates between Karma-Kâṇda, which embraces the Mantra and Brâhmaṇa or exoteric side of faith, and 'Gnâna-Kâṇda, embracing the Âraṅjakas and Upanis'ads, or Vêda in its esoteric aspects. The child repeats the Vêda; the father offers the sacrifice; the grandfather, though he lives in the village, still reads the Upanis'ads which teach him that the Vêda is lower knowledge, and the sacrifices of the Brâhmaṇas a vain thing to save a man, through which, nevertheless, he had to pass that he might fit himself for the knowledge of the Highest Self.

The oldest period of Vêdic religion is called the 'K'andas, and extends from about 3000 to 1000 B.C. Next comes the Mantra period, from 1000 to 800 B.C., characterized by the collection and systematic

arrangement of the Vêdic hymns and formulæ which we find in the four books or Saṁhitâs of the Ṛg-Vêda, Jag'ur-Vêda, Sâma-Vêda, and the At'arva-Vêda. Then we have the Brâhmaṇa period, extending from about 800 to 600 B.C., embracing the Âraṇjakas and Upanis'ads, and lastly, the Sûtra period of 500 B.C.

The Ṛg-Vêda, together with the Commentary of 'Sâjaṇa Âk'ârja, contains 1028 verses and 153,826 words. The language of the Vêda is Saṁskṛt, an elder sister of our own. It ceased to be spoken about the fourth century B.C., and in the third had dwindled down to a mere volgare or Prakṛt. Then it was that the ancient religion of the Vêda had developed into Budd'ism. Here are a few of those ancient prayers and hymns.

To Agni, god of fire—

'Speak out for ever with thy voice to praise the Lord of Prayer, Agni, who is like a friend, the bright one!

'Fashion a hymn in thy mouth! Expand like a cloud! Sing a song of praise!'—Ṛgv. i. 33. xiii. xiv.

To the Maruts or Storm-gods—

'What then now? When will you take (us) as a dear father takes his son by both hands, O ye gods, for whom the sacred grass has been trimmed?'—Ṛgv. i. 38. 1.

To Sûrja, the Sun—

'With the light, O Sun, with which thou overcomest darkness, and rousest the whole world in splendour, with that

light drive away from us all weakness, all negligence, all illness and sleeplessness!'—Ṛgv. x. 37. 4.

'Seeing the light rising higher and higher above the darkness, we came to the Highest Light, to Sûrja, the God among gods!'—Ṛgv. i. 50. 10.

To Indra, the god of the dew and the rain—so welcome to the Indian soil—

'Thou art great, O Indra! To thee alone has the earth, has heaven, willingly yielded dominion. When thou hadst struck down Vṛtra with might, thou lettest loose the streams which the dragon had swallowed.

'At the birth of thy splendour heaven trembled, the earth trembled from fear of the anger of her own son. The strong mountains danced, the deserts were moistened, the waters flow along.

'He cleft the mountains, with might whirling thunderbolts and steadily showing his prowess. Rejoicing he killed Vṛtra with his bolt; the waters came forth quickly after their strong keeper had been killed.

'Thy father Djaus was considered powerful; he who had made Indra was the cleverest of all workmen; for he had begotten one who is brilliant and whose thunderbolt is good, who, like the earth, is not to be moved from his place.

'Indra, who is invoked by many, who alone can move the earth, the king of the people: all creatures rejoice in him, the only true one; praising the bounty of the powerful god.'—Ṛgv. iv. 17. 1. 2. 3. 4. 5.

The highest of the gods is Djaus—

'Djaus is father; Pṛt'ivî the earth, your mother; Sôma, your brother; Aditi, your sister.'—Ṛgv. iv. 1. 10.

He is the Aryan god, κατ' ἐξοχήν. Whether uttered on the Himâlajas, amongst the oaks at Dodona, in the Roman Capitol, on the Welsh hills, or the plains of Brittany; whether whispered in the forests of Germany, proclaimed from the peaks of

Scandinavia, the heights of the Isle of Man, or wafted across the lonely lakes of Scotland and of Erin—it is the selfsame word—

Skt. Dju, djaus.	Brt. Doue.	On. Tyr, tîvar.
Gk. Ζεύς (ΔιϜος).	Gal. Dia.	Got. Tiu (Tuesday).
Lat. Djovis (Jû).	Ir. Día.	Ohg. Zio.
Welsh, Duw.	Mnx. 'Gî (=Dju).	

All these forms come from the root *div*, to shine, to be bright. When used as a feminine in the Vêda, Djâus means sky; when as a masculine it is always in conjunction with pitâ (= patar), father; so that, five thousand years ago, the God of our fathers and our God was invoked, when as yet was neither Saṁskṛt nor Greek, neither Latin nor Gothic, as Dju-patar, Heaven-Father! And this name, once found, was never to be lost. There has been no solution of continuity. Subject, as every other name, to dialectic growth and phonetic decay, it has survived in many a forceful way to bear witness to the eternal truth, that God is our Father and we His children!

He is generally invoked as Djaus pitar 'ganitar, Dies-piter genitor—Heaven-Father Creator. And who is not reminded of the Homeric lines—

> Ζεῦ πάτερ, ἦ ῥά τις ἐστὶ βροτῶν ἐπ' ἀπείρονα γαῖαν,
> Ὅστις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;

The following is one of the grandest hymns of all the Vêdas. It is one of those early yearnings after truth, those

'Obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blind misgivings of a Creature
Moving about in worlds not realized.'

It shows us at what an early date the Hindû mind was drawn into the vortex of speculation. In its attempts to describe the mystery of creation it reminds us of the 38th chapter of the Book of Job—

'’Twas the birth of Time, when yet was Naught nor Aught;
Yon sky was not, nor heaven's all-covering woof,
Neither was life, nor death, nor immortality.
What then enshrouded? what concealed? what clouded all?
Was it all an eternal Sea,
Soft encircling the Was-to-Be?
Unknown alike were day and night, darkness and sound;
The One alone breathed calmly, self-contained!
Beyond It lay the void, a gloom profound, a chasm deep and wide;
Night upon night there was, a darkness hid in darkness, gloom in gloom.
Then rent the chaos-wrappéd It the eternal veil
Of its own nothingness, and, by self-evolvéd force
Of inner fervour, grew. And first in It did Love
Arise, the rising Sun of life, that subtle bond
Connecting naught with entity—a linkéd Joy!
This ray divine of purest light,
Who won it from the infinite?

. . . .

Then fecundating powers arose and energized above,
Whilst freighted germs burst forth beneath and mighty forces strove.
The secret of it all—proclaim it boldly he who can:
Who made the heavens then? and who, forsooth, quick-feeling Man?

No gods were there to say: who then can know or half foretell
The unravelling of this mighty, universal spell?
Whether by Will or of Necessity arose this earth,
He of high heaven alone can tell, who knows nor death nor birth,
Or haply even He knows not!'—Ṛg-Vêda, x. 129.

Lastly, let me mention the Gâjatrî, the most sacred verse of the 1028 contained in the Ṛg-Vêda. It is said by every devout Brahman at sunrise, and five, ten, twenty-eight, or a hundred and eight times during the day—

'Let us meditate on that adorable glory of the divine Sun: may he enlighten our understanding!'—Ṛg-Vêda, iii. 62. 10.

Representing the childhood of Hindû faith, the Vêda shows a worship of semi-tangible objects which gradually developed into one of things intangible and sublime. The grandeur of the everlasting hills and rivers of Ârja-Varta was a theme for constant praise and thanksgiving as the golden languor of the setting sun flooded the Eastern heart. But the early worshipper could not rest there; beyond the highest Himâlayan peak, lovelier than the Sarasvati or the Ganges, were Djaus, the sky, Us'as, the dawn, and Sûrja, the sun; so he looked upward and invoked the storm-gods—Agni, the fire, Indra, the rain-giver, Rudra, the thunderer—and 'he saw behind them the presence of a living power, half-hidden, half-revealed, which yet eluded his grasp; the Invisible, the Infinite, A-diti, boundless in space,

eternal in time; and he learnt to speak of the All-seeing, the All-knowing Maker of all things, Lord of all men, the Father who is most fatherly of fathers.' This led him on to what is known as *kathenotheism*, that is to say, to a conviction that the many *nomina* were, after all, not really *numina*, but only expressed different sides of an ever-present God. 'They speak of Mitra, Varuna, Agni; that which is and is *one*, the poets call in various ways.' Nor was this all. To *extensive* sublimity was added the *intensive*, which said that the gods established *order* in nature, they themselves following the path of righteousness, and requiring men to obey the moral law. Hence the application, to nearly all the gods, of epithets derived from the word Ṛta, right, order, law (ṣd. As'a). 'O Indra,' exclaims a poet, 'lead us on the path of Ṛta, the right path over all evils.' There was an appeal to the lovely-tongued Bṛhaspatis, Lord of Devotion, who was born from the great Light in the highest heaven. Then, with the growing feeling of Adṛs'ta, the Unseen, arose s'radd'â, faith, so that it was said: 'When Indra hurls his thunderbolts, the people put *faith* in him.' Ere long, however, the clouds began to gather, and upon this bright sunshine there followed a period of gloom, when the Hindû heart cried out: 'There is no Indra; who has seen him? Whom then shall we praise?' Thus, in the dark, lamenting, groped 'Sjâvâs'va, Vasis'ṭ'a,

and others, struggling, like another Jacob, for the name of the Adṛsʿta by which they were surrounded —'Enveloped in mist and with faltering voice we poets walk along.' But, as Socrates promised his friend Alcibiades the mist should be removed from his eyes by 'One who cares for him,' so rolled away the cloud of scepticism, and God was found behind the veil of the sanctuary of the human heart—'Seek for Âtman, the Highest Self, that is hidden in thy heart;' 'know thine own self,' that it is a reflection of the Highest Self.

The order in their steps bears a likeness, extending over many centuries, to the vision of Elijah on Horeb. The storm-gods flew upon the wings of the wind that rent the mountains and brake the rocks in pieces, the thunderbolts of Indra and Rudra shook the earth, the fire of Agni flamed upon the altars, but the full revelation of the Eternal was not in them. At last came the gentle whisper, in the deep stillness of the forest at noonday—'Seek for the Highest in thine heart; know Him by what thou knowest of thine own self; verily in the beginning all this was Self, One only; the Infinite is the Self; Self is above, below, behind, before, on this side and on that: it is this all. He who understands this, loves, delights, and rejoices in the Self.' It is the Self which 'envelops and penetrates all things. It is without body, without asperities, without taint:

it is pure, inaccessible to sin, knowing all. Self is the great poet, the great prophet, full of knowledge and inspiration, present everywhere, existing by Himself, who has assigned to each, according to his merits, the reward of his works in the eternal sequence of the ages!' (Î'sa-Upanis'ad, viii.) This final solution of the search of the Hindû mind after the Eternal and the Infinite I have endeavoured to express in the following sonnet:—

O seeker after God, eternal rest
  Alone in Self is found! All else is part
  Of this great whole. See here, in this my heart
I feel its streams of light and life. No quest
Of first and last can now the soul molest;
  For shines not 'neath the veil of soul, athwart
  The vast, dim sea of space, whose atoms dart
Refulgent through the worlds, supremely blest,
The beauty of the Self? No longer now
  Do shadows of duality appear.
  The sward of being rises; sweet and low
Come murmurs of glad music; crystal clear
  The streams of peace upon the spirit fall:
  Existence, thought, love, bliss—the all in all!

Thus, at this early stage of Aryan history the Soul of the Universe is described as Sat-K'it-Ananda, Being, Thought, Joy. Sadânanda, the author of the Vêdânta-Sâra, says—

'In order to obtain my heart's desire I flee to the Source and Upholder of all, the Indivisible Self of the World, beyond speech and reason, and consisting of Being, Thought, Joy!'

In one of the Upanis'ads we read—

'He, the Supreme Being, consists of joy. This is clear

from the Vêda which describes Him as the cause of joy; for as those who enrich others must be themselves rich, so there must be abundant joy with Him who causes others to rejoice.'

And the 'Gâina in his Âgama—

'Living beings having attained a correct comprehension of Thee—which surpasses the Kalpadruma and the philosopher's stone—reach, without let, a station free from decrepitude and death.'

Such, then, is the *summum bonum* of philosophical Brahmanism—the loss of all individuality by absorption into the supreme and only really-existing Being (*τὸ ὄντως ὄν*).

In the Âtma-Bôd'a we read (42—46)—

'The saint who has attained to full perfection
Of contemplation, sees the universe
Existing in himself, and with the eye
Of knowledge sees the All as the One Soul.'

The Upanis'ads say—

'Know Him, the Spirit, to be one alone. Give up all words contrary to this. He is the bridge of immortality.'—Muṇḍaka, ii. 5.

'Crossing this bridge, the blind cease to be blind, the wounded to be wounded, the afflicted to be afflicted; and on crossing this bridge nights become days. For ever refulgent is the region of the universal Spirit.'—K'ândôgja, viii. 4.

'As flowing rivers are resolved into the sea, losing their names and forms, so the wise, freed from name and form, pass into the divine Spirit, which is greater than the great. He who knows that Supreme Spirit becomes spirit.'—Muṇḍaka, iii. 2. 8. 9.

CHAPTER II.

BRAHMANISM AND BUDDʿISM.

But what is generally understood by Brahmanism is an elaborate sacrificial system derived from the Vêda and developed in the Code of Manu, the Indian law-giver, which was based on the doctrine that all nature and all existing things are manifestations of one eternal Spiritual Essence—Brahman—and was established by a class of men called Brahmans. Now, when Brahmanism had reached its height of priestcraft and caste superiority, as soon as ever it had become excessively intolerant and exclusive, then arose the Buddʿa, the reformer, the freethinker.

About 500 B.C. there was a mighty stir in the minds of men, one of those waves of thought that leave the intellectual high-water mark on the sands of time. When Buddʿa arose in India, Greece had her thinker in Pythagoras, Persia in Ṣaratʿus′tra, and China in Kuṅ-p′u-zö. The burning questions were—What am I? Whence have I come? Whither do I go? What is the meaning of the universe? Is

there a God? or is there not? And if there be a God, is He personal or impersonal, outside the universe, or in it?

We have seen that nothing like a satisfactory solution of these problems was to be found in those feelings after truth—the simple hymns and prayers of the Vêda; indeed, although called Vêda or 'knowledge' by the Brahmans, they did not profess to give any real knowledge on these points. And as to the Brahmans themselves, they rather encouraged the growth of a superstitious belief in the efficacy of sacrifices, and led the people to understand that they were qualified to act as mediators between them and an angry god. Hence arose men of vigorous intellect and enlightened views, champions of reason and of light, who would rather die for truth than live in the thraldom of priestcraft and tradition, and greatest of these was 'Sakjamuni Gautama Budd'a.

Budd'a was the son of a king, 'Sudd'ôdana, who reigned in Kapila-Vastu, the capital of a country at the foot of the mountains of Nepal. His proper family or tribal name was 'Sâkja, and that of his race or class Gautama. The titles Sinha and Muni are often added to 'Sâkja; thus, 'Sâkja-Sinha, 'the lion of the 'Sâkjas'; 'Sâkja-Muni, 'the 'Sâkja-Saint.' His name Sidd'ârt'a, 'one whose aims have been accomplished,' was either assumed, as Budd'a, which means

'the Awakened' or 'Enlightened,' or was given him by his parents, 'whose prayer had been granted.'

Let us first endeavour to know a little of the Budd'ist scriptures, and then consider the Master's life and teaching. After the Budd'a's death, which occurred about the year 477 B.C., four great Councils were held—1. by A'gâta-'Satru, king of Magad'a; 2. by Kâlâ'sôka, about 440 B.C.; 3. by King A'sôka in 246 or 247 B.C., when Budd'ism became the state religion of India; and 4. by Kanis'ka, king of Kas'mîr, in 143 B.C.

At the first of these Councils the teaching and sayings of the Budd'a were collected by his cousin Ananda. They consist of what, in Saṁskṛt, is called Piṭakatraja and in Pâli Piṭakattaja, meaning the 'three baskets' of knowledge. They are written in Pâli, or, as the Southern Budd'ists call it, Mâgad'î, which is a dialect of Saṁskṛt. Here we have the first sign of the reformer. Budd'a did not speak in the ancient sacred language; no, he chose the homely mother-tongue of the people, just as Dante thought fit to clothe his *Divine Comedy* not in the polite classical Latin, but in the common Italian. The first Piṭaka or basket, called the Sutta-Piṭaka, contains doctrinal and practical discourses; the number of stanzas, including both text and commentary, being 396,500. The second, called the Vinaja-Piṭaka, gives regulations for the conduct of

those who have entered the Kingdom of Righteousness, and with its commentary contains 69,250 stanzas. The third and last Piṭaka, containing 126,250 stanzas, called the Abʽidʽamma, treats of metaphysics and philosophy. At the second Council the authenticity of this Pâli collection was established, and commentaries upon it, called Aṭṭʽakatʽa, were promulgated. The Nepalese division of the Piṭakattaja consists of—

1. Asʽṭasâhasrikâ.
2. Gaṇḍa Vjuha.
3. Da'sabʽumîs'vra.
4. Samâdʽirâg'a.
5. Lankâvatâra.
6. Saddʽarma-Puṇḍarka.
7. Tatʽâgata Guhjaka.
8. Lalita Vistara.
9. Suvarṇa Prabʽâsa.

In Tibetan the 'three baskets' are known as Rgja-K'er-rol-pa, and in Burmese as Malalangara Wattu. The Tibetan collection, called Kahgjur, is divided into—

1. Dulva, discipline.	= Vinaja.
2. Sʽerʽk'in, metaphysics. 3. Pʽalʽk'in, rules of the religious brotherhood. 4. Dʽomseks, miscellaneous doctrines.	= Abʽidʽamma.
5. Do-de, sayings of Buddʽa. 6. Njañdas, final deliverance. 7. Gjut, mystical doctrine.	= Sutta.

Budd'a entered on his reforming mission about 588 B.C., in the district of Magad'a, or Bihâr, but he acknowledged that other Budd'as—that is, perfectly enlightened men—had existed in previous periods of the world. And what did he teach?

'Not to commit any sin, to do good, and to purify one's mind; that is the teaching of the awakened.'

'Patience, which is long-suffering, is the best devotion, the Budda's declare that Nirvâṇa is the highest good.'

'Let the sins of the age fall upon me, but let the world be redeemed!'

'Go forth, hide your good deeds, and confess before men the sins ye have committed—that is the true miracle!'

> 'How transient are all component things,
> Their nature's to be born and die;
> Coming, they go; and then is best
> When each has ceased, and all is rest!'

These five short verses of Budd'ist scripture contain the whole of Budd'ism; and yet, without a careful exegesis, they will never be fully understood. Perhaps the clearest exposition of Budd'a's teaching is to be found in his First Sermon, as we have it in the so-called Sutta of the Foundation of the Kingdom of Righteousness, and in what is known as the Book of the Great Decease. The Sermon, which is very short, is as follows—

'There are two extremes, which the man who has devoted himself to the higher life ought not to follow: the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way of seeking gratification, unworthy, unprofitable, and fit only for the worldly-minded; and the

habitual practice, on the other hand, of asceticism or self-mortification, which is not only painful, but as unworthy and unprofitable as the other.'

But the Tat'âgata has discovered a middle path, which avoids these two extremities, a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment—in a word, to Nirvâṇa. And this is the Noble Eightfold Path of

'Right views.
High aims.
Kindly speech.
Upright conduct.
A harmless livelihood.
Perseverance in well-doing.
Intellectual activity.
Earnest thought.'

Again—

'Birth,' said the Teacher, 'is attended with pain; and so are decay, disease, and death. Union with the unpleasant is painful, and separation from the pleasant; and any craving that is unsatisfied is a condition of sorrow. Now all this amounts, in short, to this—that wherever there are the conditions of individuality, there are the conditions of sorrow. This is the First Truth—the truth about sorrow.

'The cause of sorrow is the thirst or craving which causes the renewal of individual existence, is accompanied by evil, and is ever seeking satisfaction, now here, now there. That is to say, the craving either for sensual gratification, or for continued existence, or for the cessation of existence. This is the Noble Truth concerning the origin of sorrow.

'Deliverance from sorrow is the complete destruction, the laying aside, the getting rid of, the being free from, the harbouring no longer of this passionate craving. This is the Noble Truth concerning the destruction of sorrow.

'The path which leads to the destruction of sorrow is this Noble Eightfold Path alone, namely, right views, high aims, kindly speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, and earnest

thought. This is the Noble Truth of the path which leads to the destruction of sorrow.'

This sermon is to the true Budd'ist what the Sermon on the Mount is to the Christian. It is known as the D'amma-k'akka-ppavattana Sutta, and is found in the Anguttara Nikâja of the Sutta Piṭaka, also at the beginning of the Mahâ Vagga in the Vinaja Piṭaka.

The Mahâparinibbâna Sutta, or Book of the Great Decease, tells us how (B'âṇ. iii. 65)—

'The Blessed One proceeded to the service-hall, and sat there on the mat spread out for him. And when he was seated he addressed the brethren, and said—

'"Which then, O brethren, are the truths which, when I had perceived, I made known to you, which, when you have mastered, it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated; so that it may continue to be for the good and the happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men? They are these—

(α) The four earnest meditations—

1. On the body. 2. On the sensations. 3. On the ideas. 4. On reason and character.

(β) The fourfold great struggle against sin—

1. To prevent sinfulness arising. 2. To put away sinful states which have arisen. 3. To produce goodness not previously existing; and 4. To increase goodness when it does exist.

(γ) The four roads to saintship—

1. The will to acquire it united to earnest meditation and the struggle against sin. 2. The necessary exertion united to earnest meditation and the struggle against sin. 3. The necessary preparation of the heart united to earnest meditation and the struggle against sin. 4. Investigation united to earnest meditation and the struggle against sin.

(δ) The five moral powers ; and

(ε) The five organs of spiritual sense, namely—

1. Faith. 2. Energy. 3. Thought. 4. Contemplation. 5. Wisdom.

(ζ) The seven kinds of wisdom—

1. Energy. 2. Thought. 3. Contemplation. 4. Investigation of Scripture. 5. Joy. 6. Repose. 7. Serenity.

(η) The Noble Eightfold Path, namely—

1. Right views. 2. High aims. 3. Kindly speech. 4. Upright conduct. 5. A harmless livelihood. 6. Perseverance in well-doing. 7. Intellectual activity. 8. Earnest thought."'

These are the seven 'Jewels of the Law,' which, when united, form the bright diadem of Nirvâṇa.

Buddʿism recognised an eternal law which makes for righteousness. In his *Light of Asia*, Sir Edwin Arnold describes it in his musical verse—

'This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus leaves;
In dark soil and the silence of the seeds
The robe of spring it weaves :

That is its painting on the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars ; its slaves
In lightning, wind, and rain.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck ;
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.

It slayeth and it saveth, nowise moved
Except unto the working out of doom;
Its threads are Love and Life ; and Death and Pain
The shuttles of its loom.

This is its work upon the things ye see,
The unseen things are more ; men's hearts and minds,
The thoughts of peoples and their ways and wills,
These too the great Law binds.

It will not be contemned of any one ;
Who thwarts it loses, and who serves it gains ;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey !'

Yet, notwithstanding the beauty of its ethical teaching, Budd'ism failed, aye, and could not help failing ; for, the beginning, its first word is *metempsychosis,* and its last *Nirvâṇa.* Though it taught that we are all brothers and sisters, it forgot the sublime implication : we have a common All-Father. By denying or ignoring this great truth it deprived man of his Friend and Saviour.

CHAPTER III.

RELIGIOUS REACTION AND THE SCHOOL OF B'AKTI.

But Budd'ism was not destined to be left unchallenged. It was fought in all its strongholds by the great teacher and reformer 'Sankârâk'ârja in the eighth century. The school of 'Sankara was pantheistic, and arose in connection with the revival of 'Siva-worship. 'Siva is the third of the three sides of Kêvalâtman, or Simple Soul. The doctrine of Tri-mûrti, or triple manifestation, which was unfolded in the Râmâjaṇa and Mahâ-b'ârata, and developed in the subsequent Purâṇas and Upapurânas, arose in the following way.

In the first chapter we saw that the answer of the Ṛg-vêda to the question: Why does the universe exist at all? was wholly agnostic. Now, the Hindû mind could not rest there. If, in the beginning, there was mere Being—one only without a second—it was necessary that this Sat or Being should mingle with Asat or Not-Being, in order that phenomena might arise. Given that unseen perfection was to manifest itself, evil or imperfection became a

necessary consequence, since light can only be made manifest by darkness, *i. e.* by its own negation. From the solitude and silence of absolute harmony in which Brahman, Paramâtman, or Kêvalâtman dwelt, arose that phantasm, that mirage of the Mâyâ, which we call the Universe. Thus, simple soul became manifest in triple form as Brahmâ the Creator, under the Guṇa or quality of activity (rag′as); as Vis‛ṇu the Preserver, under the Guṇa of goodness (sattva); and lastly under darkness (tamas), the third Guṇa, as ′Siva the Destroyer. In the Kumâra-Samb‛ava we read—'Namas trimûrtajê tub‛jam, prâk-sṛs‛ṭêh kevalâtmanê, Guṇa-traja-vib‛âgâja pas′k′âd b‛êdam upêjus‛ê'—'Hail to thee of triple form, who before creation wast Simple Soul, and afterwards underwentest partition for the distribution of the three Guṇas.'

The first is the religion of works, the second that of faith and love, the third that of asceticism, contemplation, and spiritual absorption. The functions of these manifestations not infrequently interchanged, so that when ′Saṅkarâk′ârja arose he was able to identify ′Siva with Paramâtman, the Supreme Spirit. Vis‛ṇu-worship was revived by Râmânug′a in the twelfth century and by Vallab‛âk′ârja at the end of the fifteenth, whilst the worship of Brahmâ the Creator, except in Pus‛kara in Ag′mîr, and in Idar, has fallen into desuetude. Besides the three principal sects of ′Saivas, Vais‛ṇavas, and ′Sâktas, there are the

Gâṇapatjas, or worshippers of Gaṇa-pati or Gaṇês'a, the Saurjas, worshippers of Sûrja 'the Sun,' and the B'âgavatas, who worship all five deities as equally forms of B'agavat the Supreme.

Of the 'Sâkta sects Dr. C. P. Tiele well observes—

'Een bewijs voor het 'diep verval van 't Brâhmanisme leveren de 'Sâkta-secten, die de gepersonifiëerde kracht der drie groote goden als vrouwelijke wezens vereeren. Sluiten zij zich in sommige opzichten bij de andere secten aan, werkelijk zijn zij een terugkeer tot voorstellingen en gebruiken die tot een lager standpunt van godsdienstige ontwikkeling behooren. Zij worden in twee groepen, die van de rechterhand, (Daks'iṇâk'âri) en die van de linkerhand (Vâmâk'âri) onderscheiden, waarvan de eersten een strengeren ritus volgen, de laatsten zich door magische ceremoniën en walgelijke losbandigheden kenmerken. Soms echter vloeien beide in elkander. Het ontstaan en de verbreiding van deze secten levert een voorbeeld van herleving van het oude, zoodra de banden der hiërarchie verzwakt en de keten der zuiverder overlevering verbroken is.'

Then, as a protest against the barren pantheism and 'Siva-worship of the school of 'Saṅkara, rose the elder B'akti school of the B'agavad Gîta, the Nârada-paṅk'arâtra, and the Vis'ṇu-purâna.

The doctrine of B'akti—devotion consisting of s'radd'â, faith; upâsaṇa, contemplation; stuti, praise; and prârt'ana, prayer—was most clearly enunciated in the B'agavad Gîta, or Song Celestial, a work of singular fascination and beauty, which has lately been translated into English by my learned friend, Pandit Môhini K'atterg'i. It is a spiritual intaglio to be found in the great Indian epic Mahâb'ârata,

D

where it has been interpolated into the B'îs'ma-parvan, and is divided into eighteen chapters, or into three sections, each containing six lectures, commencing at line 830 of the 25th chapter of the Parva, and ending at line 1532.

In his *Indische Studien,* Professor Weber suggests that Brâhmans may have crossed the sea to Asia Minor at the beginning of the Christian era, and on their return made use of Christian narratives to fabricate the story of their deified hero Kṛs'ṇa, whose very name would remind them of Christ. Dr. Lorinser is of much the same opinion, and goes so far as to say that copies of the New Testament may have found their way into India about the third century, when he believes the Gîta to have been written. I must confess that neither of these theories seems to me at all probable, and that it ought not to be difficult to believe that the perfect gifts of *πίστις* and *ἀγάπη* came to the Hindû heart straight from 'the Father of Lights.'

The following two passages, known as Kṛs'ṇa's address to Arg'una and Vision of the Universal Form, are representative alike of the doctrine and the style—

KṚS'ṆA'S ADDRESS TO ARG'UNA.

Where'er, Arg'una mine, I am
By mortal man discerned, and where
In me alone the universe
Is known, from him I ne'er depart.

Now, therefore, hearken unto me,
And unto meditation tune
Thy willing heart:—

Naught of beginning do I know;
The ancient Sage am I, Ruler
And All-sustainer. In fashion
Like to none; than subtlest atoms
More minute; cause of the great All;
Created by me and dissolved;
All things therein, like pearls upon
A string, on me do hang. The light
In sun and moon am I, darkness
From me is far removed; in flame
The brilliancy, of lights most pure,
The subtle voice in ether, and earth's
Own fragrance; the seed eternal
Of existing things, the life in all;
Forefather, friend, and mother of the world,
Husband, lord, upholder: I am
Its refuge and its way, its habitation
And receptacle, its witness—I.
Both victory and energy
Know thou in me; the Universe
I watch with eyes both here and there,
With face this way and that.
As wisdom in the heart of all
I dwell. The Goodness of the good
Am I, Beginning, Middle,
End, e'erlasting Time.
I am the Birth, the Death of all.
Among the symbols, know in me the A.
The whole creation is of me a part.
In Act, or rite, or taking food,
In giving to the poor, in off'ring
Holy sacrifice or deed of holy
Penance, do it e'en all to me!
The lowly e'en, by birth and of no rank,
May find the way to perfect holiness
If they will rest in me; far more
Canst thou, a soldier-prince, a Brahman,

Come to me. Be not, then, cast down;
From all thy sins I will deliver thee.
O think on me, have faith, adore!
And yoke thyself in meditation unto me.
So, to my blest abode thou shalt attain,
Where sun and moon do never lend a ray,
For, know in me its everlasting day!

VISION OF THE UNIVERSAL FORM.

Clothéd in love and purity,
In exquisite translucency,
Infinity of form revealed,
Thee, mighty Lord of all, I see.
Like to the sun with glory crowned,
Knowing nor first nor last nor golden
Mean, pervading earth and sky in thy
Immensity, thou, the everlasting
Man, dost e'er preserve imperishable
Law; the threefold world is stricken
At this stupendous vision of thy form;
Infinite love and infinite delight!
To thee alone the Universe bows down,
In thee, the one, it doth the Godhead own
And crave thy mercy—the Deity shown!
Before thee flee the Spirits of the night,
In terror driven by the breath of heaven.
The Company of Holy Ones adore thee—
Thee, of all Most High, the first Creator,
Eternity's lord, all knowing but unknown.
Infinitely vast, thou comprehendest all,—
Thou art the All. E'en as the rivers
In the mighty Deep so lose themselves,
In thee earth's greatest men, blending
At last with essence all-divine.
A thousand songs of joy to thee be sung,
From everywhere around by every tongue,
Above, behind, before. All hail! thou All!
Once more and yet again I worship thee.
Take pity and forgive that I unwittingly
Did e'er presume to call thee friend; and where

In thought or word I have come short, oh! pardon
Me. Before thee prostrate do I fall,
In silence worshipping the God of gods;
Father alike of quick and dead, e'en as a father
Bear with me, or as a lover with his cherished one.
Great is indeed my fear, as now I see
Thee as in truth thou art—the habitation
Of the Universe; once more to me thy human form display,
For never was such ecstasy as I have seen to-day!

'The Gîta,' says Prof. Bʿandarkar, 'derives its theism from the Upanisʿads; equally with them it enjoins moral purity and the contemplation of God; but in addition, it teaches man to love God and not himself, to live for Him and not for himself, and to place unlimited faith in Him. The idea of a religion for all, and not for certain classes only, which Buddʿism first realised, was taken up by the Bʿakti school, and its method of salvation was open to all. But purity of religion it was difficult to maintain in a country the population of which was composed of various elements. The doctrine of Bʿakti was first set forth in connection with the worship of Visʿnu, to whom all the attributes of godhead as laid down in the Upanisʿads were ascribed. Then came in the worship of 'Siva and various other gods and goddesses, who must originally have been the objects of adoration with the aborigines of the country. Ceremonial religion of another kind than that which prevailed before came to be practised, and fasts, vows, and observances were multiplied; Puranas were written

to heighten the glories of particular gods, and to inculcate the practice of the various observances; and popular religion again came to be as mechanical as the sacrificial religion was before. All religious merit was again thought to lie in the practice of those observances, and internal purity and spiritual worship were neglected. Then there arose the Sâdʻus or pious men of the mediæval period, who protested against this artificial religion, reasserted the doctrine of Bʻakti with vigour, and inculcated purity of heart; and the last great Sâdʻu in this part of the country was our own Tukâram of Dêhu. What the mission of these men was generally may best be seen from an Abhang of Tukâram, in which he states the purpose of his coming into the world. I translate it as follows—

> ʻI am a denizen of Vâikuntʻa, and have come
> To bring into practice that which was taught by the Ṛsʻis:
> We will sweep clean the ways of the sages; the world
> Is overgrown with weeds.
> We will accept the portion that has remained.
> Truth has disappeared in consequence of the Purânas; ruin
> Has been effected by pedantry.
> The heart is addicted to pleasures, and The Way is destroyed.
> We will beat the drum of Bʻakti, the terror of the Kâli age,
> Says Tukâ raise shouts of victory through joy.'

Such was the mission of the Sâdʻus, of whom there were many besides the Marâṭʻî poet, notably Kabîr, Tulsidas, Sundardas, 'Kâitanja, and Nânak. The

movement inaugurated amongst the 'Sis'jâh or Sikhs of the Pang'âb by the last-named is peculiarly interesting and important, because it was an attempt to combine Hindûism with Islâm. To the faith of the Gurus, therefore, we must now turn our attention.

CHAPTER IV.

THE FAITH OF THE GURUS.

THE founder of Sikʻism was Guru Bâbâ Nânak, son of Kâlâ, a Kʻatrî, of the Vêdî family or clan, who was a plain farmer, and held the office of patvârî (a valuer of field produce) in the service of the feudal lord of the village. He was born in the Samvat year 1526, in the month of Vaisâkʻ (A.D. 1469, April—May), at Talvaṇḍî, a village on the banks of the Râvî (the Hydraotes of the Greeks), not far above Lahore. At his birth, it is said, 'the whole Hindû pantheon appeared, and announced that a great Bʻagat (saint) was born to save the world.'

Of his childhood we know little. As a boy he used to play with others, but the views of his companions were different from his. 'In his spirit,' it is said, 'he was occupied with the Lord.'

Having grown up to the dignity and sanctity of Guruship, he is said to have performed many miracles, and to have wandered about the country, accompanied by Mardânâ, the musician. After his daily work, he would spend whole nights in praising God,

Mardânâ playing the rebeck, whilst he himself improvised verses to the tunes.

The Sikʻ leader died at Kartârpur in the ʹGalandʻar Duâb on the tenth of the light half of the month of Asû (A.D. 1538, about the 10th Oct.).

Underlying all Nânak's teaching is the fundamental principle of the *unity of the Highest*. He says (Gauṛî, Mah. I., Asṭp. v. Pause)—

> 'Whom shall I call the second?
> There is none! In all is that One Spotless One.'

Again—

> 'Know that there are two ways (*i. e.* of Hindûs and Musalmâns), but only one Lord.'

Referring to differences in the religious thought of his day, he says—

> 'There are six houses, six Gurus, six philosophies.
> The Guru of the Gurus is One, the garbs many.'

Many are the names of the Supreme: Braḥm, the Supreme Brahm, Paramêsur (Supreme Lord), and especially Hari, Râm, Gôvind. He is said to be 'alone really existing,' 'uncreated,' 'endless,' 'timeless,' 'eternal,' 'containing in Himself all qualities; He is at the same time without qualities.' From this it follows that He is 'inaccessible,' 'invisible,' 'incomprehensible,' and, finally, 'indescribable.' Again, He is the 'root' or primary Cause of all things; an 'expansion' into a plurality of forms. Argʹun says—'He himself is One, and he himself is many.'

Apart from the Absolute no finite being has separate existence, all things are but its forms.

In the words of Kabîr—

> 'Kabîr in saying "thou, thou," has become "thou," "I" has not remained in me.
> When my own self, (which is) another's, has been effaced, (then) where I look, there (art) "thou."'

The Absolute having spread out the Mâjâ (illusion) over the whole universe, creatures are led to look upon themselves as individual beings, distinct from the Supreme, and fall thereby into the error of *egotism* (hânkâra, the idea of individual existence) and *duality*.

Sik'ism recognises no teleology in the evolution and dissolution of created things; not being able to account for these 'cosmogonic revolutions' in any other way, the Gurus referred them to a 'sporting propensity' or 'expansion' of the Absolute. To the Hindû mind the Absolute comprehends both *spirit* and *matter*, as it altogether denies the possibility of a creation *out of nothing*. The question then arises—What is the relation of man to the Supreme?

According to Sik' psychology, the soul is a *scintilla animæ divinæ*, an immortal essence emanating from the Absolute itself. The popular Hindû belief, to which allusion is occasionally made in the Grant', is that four Lak's of souls have once for all emanated from the fountain of light, their number neither in-

creasing nor decreasing. The human souls form only a small part of creation, which is limited to eighty-four Lak's of forms of existence, namely, nine Lak's of aquatic animals, seventeen Lak's of immovable creatures, such as trees, &c., eleven Lak's of creeping animals, ten Lak's of feathered animals, twenty-three Lak's of quadrupeds, and four Lak's of men.

'It is the aim and object of the individual soul as a divine spark to be reunited with the fountain of light from which it has emanated, and to be re-absorbed in it. As long as it has not reached this goal it is unhappy, being separated from its source, the Supreme.' But, inasmuch as the reason for the soul's emanation is nowhere stated in the Grant', we must look upon this process also as a sport of the Absolute (K'êla). Then, what hinders the return of the individual soul to the eternal fountain of light? The answer is, that during its union with the body the soul has become impure, either through second love (dûg'â B'âu) or duality (dubid'â = dvâivid'ja), which renders the soul subject to metempsychosis, the coming and going (âvâgavana).

So far from denying its existence, Nânak was ever proclaiming that the world is under the dominion of sin, and that he came to show mankind the way of salvation. As regards the nature and origin of evil, the pantheistic premises with which he started prevented his saying with Augustine, 'Nemo de me

quærat efficientem causam malæ voluntatis: non enim est efficiens sed deficiens; quia nec illa effectio est, sed defectio.' He could not comprehend the privative nature of sin, that it would go to the extinction of all being, and of God Himself. 'It must,' said Nânak, 'have its origin in the Absolute Being itself, as, according to Sik' notions, all creatures are subject to an *absolute destiny* (lêk'u, b'âgu, kiratu).' In the Grant' we find Ravidâs saying—'As far as living creatures are, they are subject to destiny.' Every man has, written on his forehead, his lot from the beginning, which can never be effaced. Nânak says (Gauṛî, Mah. i. Sabd. x. 1)—

> 'The lot has fallen, none effaces it.
> What do I know? What will happen in future?
> What has pleased him, that has come to pass.
> None other is acting (but he).'

Many are the passages which distinctly deny free-will. Man comes and goes as it pleases Hari, and he speaks and acts as he is impelled by the Supreme.

> 'The power of this one is not in this one's hand.
> The Cause of causes is the Lord of all.
> The creature is helpless and must obey.
> What pleases That one, that will be.'

Very significant is the expression of Arg'un, that man, like a mimic, shows many appearances, and that the Lord makes him dance as it pleases Him. Man is naturally impelled to action by three qualities

(traiguṇa), namely, Satô (Skt. Satva, goodness), Rag'ô (Rag'as, passion), and Tamô (Tamas, darkness). They are innate in everybody, but not in equipoise, the one or the other being predominant. Thus, the actions of all men are determined by the quality that has most influence over them.

Nor is this all. Over the whole universe the Supreme has spread the Mâjâ (illusion), so that all created beings are deluded into egotism and duality. The good and the bad, the wise man and the fool, are alike irresponsible for what they say, think, or do, the influences and impulses to action not being under their control. Many of the Gurus seem to have felt this very keenly. Thus Arg'un asks—

> 'When by himself the form of the world is created,
> And laid out in the three qualities:
> Then religious merit or demerit—what is it?'

And Ravidâs—

> 'If I would not commit sins, O Endless One!
> How would thy name be "purifier" of the sinners?'

The three qualities together with Mâjâ lead man to commit acts resulting in metempsychosis. Before it reaches the human birth every soul is said to pass through the eighty-four Lak's of forms of existence; hence its peculiar value, as in it alone final emancipation can be worked out.

Notwithstanding his moral excellence, the good man, by the Mâjâ which cleaves to him, is deluded

into the error of duality, and, until, freed from this absorbing error, cannot reach the Gate of Salvation (Môkʿ duâru), since only purified light can be re-absorbed in the Eternal Light. This, therefore, is the ultimate goal of Sikʿism. Not heaven, no many-meadowed paradise, but the '*total dissolution of individual existence by the re-absorption of the soul in the fountain of light;*' in a word, the Nirbâṇ (Nirvâṇa).

'In progress of time,' says Prof. Trumpp, 'Buddhism has been expelled from India; but the restored Brahmanism, with its confused cosmological legends and gorgeous mythology of the Purâṇas, was equally unable to satisfy the thinking minds. It is therefore very remarkable that Buddhism, in its highest object, the Nirbâṇ, soon emerges again in the popular teachings of the mediæval reformatory movements. Nâmdêv, Trilôc'an, Kabîr, Ravidâs, and, after these, Nânak, take upon themselves to show the way to the Nirbâṇ, as Buddʿa in his time had promised, and find eager listeners; the difference is only in *the means* which the Bʿagats propose for obtaining the desired end.'

Nânak himself says that the only means of obtaining final emancipation (mukati) is by repeating the sacred name of Hari (Kalo-juga). In the Gauṛî (Mah. v. S. cxlv. 4)—

'O Lord, bestow mercy on Nânak!
In my heart and body dwells the name of Hari.'

Again, in the Gauṛî (Aṣtp. I. 7. 8), Amar-dâs says—

'In all the Jugas four, the highest is the Name;
Reflection on the Word alone can safely guide
The true disciple through the river deep and wide
Of this our fleeting life. Immortal flame
Which never comes and goes, but, in the crystal stream
Of light eterne, lives aye in love of the Supreme!'

Of himself Bâbâ Nânak spoke modestly, admitting that he was not only unlearned, but indeed the 'lowest of sinners.' He says (Asâ, Mah. i. Sabd. xxix. 2)—

'I am not chaste nor learned, foolish and stupid I was born.'

Nânak says—

'I flee to the asylum of those by whom thou art not forgotten.'

Notwithstanding this humble estimation of himself by the first Guru, those following in office, owing to the abject flattery of their adherents, gave the people to understand that they were Avatârs, or incarnations of the Supreme. Hence the deification of the Guru. He it is who alone can communicate the mantra of the name of Hari to those 'on whose forehead the lot is written from the beginning,' and who can teach the disciple the mystic sentence: Sô ham, 'I am that,' *i.e.* 'I am identical with the Supreme.'

'To a disciple who has reached this fourth or highest step of the soul, religious works are no longer obligatory, as he is free from the Mâjâ and duality, and whatever he does he must do with an indifferent mind, without any desire for future rewards. The disciple must overcome all his desires and wishes, which are not directed on Hari so completely that he becomes totally *hopeless* in the world; that he dies, whilst living, being merged in meditation on Hari; thus he becomes emancipated whilst being as yet in the body, and when he dies he does not come again.'

From the foregoing remarks it is plain enough, that in a religion where the highest object of life is the extinction of individual existence, there can be no room for a system of moral duties; we need, therefore, hardly point out how wrong the statement of some authors is, that Sik'ism is a moralising Deism.

We have already noticed that the chief duty of the disciple is blind obedience to his Guru, and in the second place service to the saints. This latter point is considered quite essential to salvation, and therefore frequently enjoined; the disciple should become the dust of the feet of the pious; he should wash their feet and drink the water used in so doing; he should offer up his life to the pious and become their sacrifice. The society of the saints is the

greatest blessing; for in their society all filth is removed, true knowledge of Brahm is obtained, and the jewel of the name found, so that the gate of Hari (*i. e.* final emancipation) is naturally reached. The other duties are summed up in the triad, remembering the name, giving alms, and practising ablutions; but the two latter duties, as in fact all, except the muttering of the name, are no longer required when the highest step, the knowledge of Brahm, is obtained. Other duties are occasionally inculcated, as far as they tend towards the burning of egotism and the removal of duality, such as abstaining from falsehood and slander, not looking on another's wife, purifying the heart from the five vices —lust, wrath, greediness, infatuation (or spiritual blindness), and egotism.

Charity to animal life is frequently inculcated in the Grantʻ on pantheistic grounds (all creatures being considered alike), and in consequence abstinence from animal food; but this injunction, which went right against the habits of the G'aṭ population of the Pang'âb, was never observed, and therefore silently dropped afterwards; only the killing of the cow was in later times interdicted as sacrilegious, though in the Grantʻ itself no trace of a peculiar sanctity of the cow is to be found.

Remarkable it is, but quite in accordance with the pantheistic principles of the system, that prayer to

the Supreme is hardly ever mentioned in the Grantʿ, whereas prayer to the Guru is frequently enjoined.

The high position which the Guru claimed for himself naturally led to a *deification* of the same, and though Nânak spoke modestly of himself, and confessed himself unlearned and the lowest of sinners, the following Gurus soon commenced to identify the Guru with the Supreme Himself. The consequence was such a deification of man as has hardly ever been heard of elsewhere. Life, property, and honour were sacrificed to the Guru in a way which is often revolting to our moral feelings. It was therefore a very fortunate event for the more free and moral development of the Sikʿ community, that, with the tenth Guru, Gôvind Singʿ, the Guruship was altogether abolished.

With precepts of this kind the disciples of Nânak would have sunk into a state of dull apathy to the world around them, or they would have led a contemplative life in monasteries, as the Buddʿists did, if Nânak, cautioned by his many disputes and contentions with the Jôgîs, and convinced by practical experience of the wickedness and hypocrisy of the erratic P'aḳîrs, had not bidden them to remain in their secular occupation, and not to leave the world. It is owing to this sound principle that the Sikʿs have not become a narrow-minded sect of

P'akîrs, but that they developed themselves by degrees into a political commonwealth.

Nânak and his followers taught that the state of a householder was equally acceptable to Hari as retirement from the world, and that secular business was no obstacle to the attainment of final emancipation. Salvation does not depend on outward circumstances, neither on the performance of austerities, but on the inward state of the mind, which even amongst the daily business of life may remain absorbed in meditation on Hari. The evil practices of the mendicant Faqîrs as well as the rogueries of the Brâhmaṇs are therefore frequently exposed in the Grantʻ and severely censured. By such pious tricks transmigration cannot be overcome, but the soul gets on the contrary still more sullied and depraved.

The institution of *caste* was not directly assailed by Nânak, though he and the other Bʻagats did not put any stress upon it. He expresses his mind on this point very clearly by saying—'Thou (O God) acknowledgest the light (that is in him), and dost not ask after (his) caste. For in the other world there is no caste.' Kabîr even occasionally ridicules it, as well as the Brâhmaṇ and the Mullâ. Emancipation is not confined to the higher castes, but made accessible to all men, even to the K"anḍâl. Different stories are therefore told in the Grantʻ, to the effect that even the lowest men attained to salvation

by muttering the name. Nânak received all men as his disciples without any regard to caste, recognizing in all the dignity of the human birth, and laid thus the foundation of a popular religion, and it was quite in accordance with these principles, that Guru Gôvind Singʿ finally abolished caste altogether in the Kʿâlsâ, though the deeply-rooted prejudices of the higher castes refused to submit to it.

The dignity of the Brâhmaṇs as family priests, &c. was likewise left untouched, and of nearly all the Gurus it is reported that they had their family priests, though the teaching of the Brâhmaṇs, as well as the authority of the Vêdas and Purâṇas, is often reproved. It was the last Guru, Gôvind Singʿ, who positively prohibited the employment of Brâhmaṇs in any capacity, and introduced a new ritual, partly taken from the Grantʿ, and partly from his own compositions.[1]

As was to be expected, the Sikʿ community gradually split into various sects, of which the following are the most important:—

1. The *Udâsîs* (i. e. those indifferent to the world), who, though they do not live together in monasteries, are nevertheless a society of monks. They all agree as to refraining from marriage, though they differ about minor points, such as cutting the hair, or shaving the head and face. In their religious duties

[1] Trumpp, *The Âdi-Grantʿ*, pp. cx—xii.

they are very strict, refusing to live on anything but coarse bread baked on live coals, which they beg. Nânak's own son, Sirî Kand, was the founder of the body, but, as they refused to submit to the authority of the established Gurus, Guru Amardâs excommunicated them, and they were no longer acknowledged as Sik'ʿs. Very simple is the Udâsî service—morning and evening they play a violin or a rebeck, and sing a song of praise from the Grantʿ to the Supreme Lord.

2. The *Sutʿrê* (pure ones). Taking its origin under Guru Har-râi, this body is said to have been founded by a Brâhmaṇ named Sûk'â. It is only in name, alas! that they can be said to be 'pure,' for they have become a by-word in the Pang'âb for drunkenness and debauchery. Though they perform the usual Hindû rites—make Sʿrâdʿs, erect tombs, and visit Dêhrâs—they care little for meditation and worship. They have a Guruship of their own, and are fond of adding the title of 'Sʿâh' to their names, as Ravîl-Sʿâh, &c. At present, we are told, it is mostly 'profligates' and 'vagabonds' who join them.

3. The Divânê Sâdʿ (mad saints). These people, as the true Sikʿs, never cut their hair, wear a necklace of shells, and a very large feather on their turban. For the most part they consist of G'aṭs and tanners, some of whom remain unmarried. They acknowledge the Âdi-Grantʿ as their sacred book,

and their service seems to consist in muttering the true name.

4. The Nirmalê Sâdʻû (the pure saints). Originally very strict in following the Grantʻ and the regulations of Gôvind Singʻ, the Nirmalê Sâdʻû exercised at one time great influence over the Sikʻ body, but, by applying themselves to a systematic study of the S'astras, and more particularly the Vêdânta, they relapsed into Hindûism. And this inner change of thought led to an outer change in dress. When they lived at Amṛt-sar, Mukt-sar, and other places sacred to the Sikʻs, they wore white clothes, but afterwards they adopted the P'akîr garb of reddish-yellow clothes. Their present state is one of transition, in which they feel half Sikʻ and half Hindû, but they are universally respected on account of their high moral purity.

5. The Akâlîs, or worshippers of Timeless Being. Guru Gôvind Singʻ is said to have been the originator of this order. The Akâlîs strenuously opposed the innovations which the Bairâgî Bandâ, who succeeded Gôvind Singʻ in the leadership of the Sikʻs, sought to introduce into Sikʻism. 'They wear blue chequered clothes, and bangles or bracelets of steel round their wrists, and frequently also a discus of steel on their turban.' In course of time they became so political a body that, with the destruction of the Sikʻ community, their influence ceased, and they are now hardly heeded at all.

And here let me pause to remark that, in the very bosom of Sikʿism itself, that gaunt spectre, Atheism, has arisen, and we have the *Gulâb-dâsîs,* denying creation and even the existence of the Supreme.

But I must bring this account of Sikʿism to a close with a description of the Sikʿ scriptures and a few extracts from the Grantʿ itself.

The Sikʿ Bible, or Grantʿ Sâhib as it is called, was, in its present state, collected by Arg′un, the fifth Sikʿ Guru (A.D. 1581—1606). 'Up to Guru Arjun,' says Prof. Trumpp, 'the Sikʿs were a community neither very numerous nor much taken notice of, their Gurus leading the life of Faqîrs, and being averse to outward show and pomp, though Amar-dâs, and more so Râm-dâs, had already considerable means at their disposal from the voluntary offerings of their disciples. This state was changed considerably under Guru Arjun, who was an enterprising and active man, and the first Guru who meddled with politics.'

Grantʿ Sâhib consists of the following portions :—

I. G′apug′î, the Beginning, a discourse on the Sacred Name, by Nânak, the founder of Sikʿism.

II. Sô daru, the Gate, consisting of extracts from the Râgs, or Songs, Asâ and Gûg′rî, used by the Sikʿs as evening prayer, together with :

III. Sô purkʿu, the Supreme Being, consisting of extracts from Râg Asâ.

IV. Sôhilâ, the Song of Praise, consisting of extracts from the Râgs Gauṛî, Âsâ, and D'anâsarî, used as a prayer before retiring to rest.

These pieces were intended for devotional purposes, and therefore put at the beginning of the Grant'.

Then follow—

V. The Râgs, or Songs, thirty-one in number, which form the body of the Grant'.

As regards these Râgs, one may observe that, inasmuch as there is no leading principle, hardly any verse having internal connection with another, the name is a mere superscription. At the end of a Râg some sayings of the early popular saints—B'agats—are often added.

VI. The so-called B'ôg, or conclusion of the Grant'. This part contains—

'1. Four Slôks or stanzas by Nânak, and sixty-seven by Arg'un.
2. Three small pieces by Arg'un.
3. Slôks of Kabîr, the B'agat.
4. Slôks of S'êk' P'arîd.
5. Savajjê (Savâîê) or stanzas of Arg'un.
6. Savajjê of the B'aṭṭs (or B'âṭs), or Poets, being panegyrics of various celebrated Gurus
7. Slôks in excess of the Vârs, by Nânak.
8. Slôks by Amar-dâs.
9. Slôks by Râm-dâs.
10. Slôks by Arg'un.
11. Slôks by Têg-bahâdur.
12. A piece called Mundâvaṇî by Arg'un, consisting of two Slôks.
13. Râg-mâlâ (an enumeration of the Râgs with the Râgiṇîs), by an unknown author.'

It was under the Guruship of Râm-dâs, Arg'un's father, that the Sik's first obtained a visible sacred place, and this once effected, Arg'un's immediate object was to give them a *sacred code*, so as to separate them from the mass of the Hindûs, and to unite them in a common religious bond. To this end he collated the various odes and aphorisms of the preceding Gurus, to which were added his own numerous compositions, and at the end of nearly every Râg he inserted considerable extracts from the writings of the earlier popular saints (B'agats), as *loci probantes*, to prove that the tenets of the Sik' Gurus had already been entertained and proclaimed by them. This miscellaneous collection he called Grant' Sâhib, i. e. *the Book*, κατ' ἐξοχήν. Being composed in their mother-tongue, one can easily understand that the Grant' soon supplanted the authority of the Vêdas and Purânas, which the common people had never been able to read, and that thenceforth it was held sacred as the Bible of the Sik's.

'The story goes,' says Trumpp, 'that the disciples assembled one day round Guru-Arjun and said that, by hearing the verses which Guru Nânak had uttered, tranquillity came to the mind and desire for worship was increased, but that by the numerous verses which were uttered by other Sôfîs, and to which the name of Bâbâ Nânak was also given,

pride and worldly wisdom were springing up in the hearts of men; it was therefore necessary to put a sign on the words of Nânak, that people might be able to distinguish them from the words of others.

'Hearing this, Guru Arjun collected all the words of Nânak from different places, and having also collected the verses of the other Gurus and the words of other B'agats, which were not contrary to the words of Nânak, he gave them to the writer B'âî Gur-dâs, that he should write them in one place (*i.e.* book) with *Gurmuk'î characters*. . . . When all the speeches were made up into one volume, Arjun gave out the order to all disciples, that they should mind whatever was written in it, and reject everything else, though it bore the name of Nânak.' Again—'The doctrines once uttered by Bâbâ Nânak were taken up by the following Sik' Gurus without any perceptible deviation, and after the volume of the Grant' had been collected by Guru Arjun, they were never called in question, the Grant' being held sacred as an immediate divine revelation.'

Not only were the writings of the Gurus inserted in the Grant', but also, as I have said, several extracts from the works of illustrious saints (B'agats), notably from those of Kabîr, the weaver, who was the author of the whole reformatory movement going on in India during the Middle Ages (1488—1512). Lastly

were added the panegyrics of the Bʻaṭṭs, or poets, so that the authors of the Grantʻ are—

A. Sikʻ Gurus, or Masters—

1. Bâbâ Nânak (Mah. I.).
2. Angad (Mah. II.).
3. Amar-dâs (Mah. III.).
4. Râm-dâs (Mah. IV.).
5. Arg′un (Mah. V.).
6. Têg-bahâdur (M. IX.).
7. Gôvind Singʻ (M. X., only one Dôhrâ).

B. Bʻagats, or Saints—

1. Bêṇî.
2. Bʻîkan.
3. Dʻannâ.
4. P′aîd (Sʻêkʻ).
5. G′aidêv.
6. Kabîr.
7. Nâmdêv.
8. Pîpâ.
9. Râmânand.
10. Ravidâs.
11. Sadʻnâ.
12. Saiṇu.
13. Sûrdâs.
14. Trlôk′an.

C. Bʻaṭṭs, or Poets—

1. Bʻalhan.
2. Bʻikâ.
3. Dâs (Dâsu).
4. Gangâ.
5. Haribans.
6. G′alan.
7. G′âlap.
8. Kal (Kala, Kalhu).
9. Kalasu.
10. Kalasahâr.
11. Kîratu.
12. Matʻurâ.
13. Nal.
14. Raḍ.
15. Sal (Salh).

The language of the Grantʻ Sâhib is Gurmukʻî, *i. e.* a mixture of the old Pang′âbî and Hinduî dialects, and the whole is written in verse, as the Hindûs care little for prose compositions. With regard to the metres, Prof. Trumpp says—

'The artificial measures of Sanskrit poetry are all discarded; the metres that are used in the Grantʻ are either old Prâkrit metres or later inventions, perhaps of the poets themselves.

There are two leading principles in Hinduî poetry, namely, the verses are measured by *quantity* only, *i. e.* by the number of moras (not by number of syllables or fixed feet), and they must *rhyme* together; the metres are therefore all so-called mâtrâ chandas (regulated by quantity), as they are intended for singing or rhythmical recitation. The greatest attention is paid to the rhyme, as in our modern poetry; and if the poet cannot command it readily, the last word is tortured into it, and thereby frequently so disfigured that its original form is hardly recognisable.'

G'APU.

At the beginning is the True one, at the beginning of the Jug is the True one.
The True one is, O Nânak! and the True one also will be.

. . . .

How does one become a man of truth? How is the embankment of falsehood broken?
He who walks in God's order and pleasure, O Nânak! and with whom it is thus written.

. . . .

One sings God's beautiful qualities and greatnesses.
Another sings a difficult thought of science.

. . . .

True is the Lord, of a true name, in language his love is infinite.
Reflect at early dawn on the greatness of the true name!
From the destiny comes clothing, from his look the gate of salvation!
Thus, O Nânak! it is known, that he himself is true in all things.

. . . .

He cannot be established, he is not made. He himself is the Supreme Being.

. . . .

O Nânak! his worshippers are always happy. By having heard, pain and sins are annihilated.

. . . .

The state of him by whom the name is minded cannot be told.
If one tells it, he repents of it afterwards.
There is no paper, pen or writer to describe it.

. . . .

If a man mind it, he obtains the gate of salvation. If he mind it, he brings about the salvation of his families.
If he mind it, he is saved, and saves the disciples of his Guru.
If he mind it, O Nânak! he does not wander about begging.
Such is the name of the Supreme. If one mind it, he knows it in his heart.

As a specimen of the Râgs we may take the Âsâ (Mah. v. Sabd. clx., ccxxvii)—

PAUSE.

Lay hold of the refuge of the One!
Utter the word of the Guru!
Perform the order of the True one!
Seek the treasure in thy mind!
And thou wilt enter into happiness, O my mind!

I.

Who dies whilst living,
He crosses the ocean of existence, which is hard to cross.
Whoso becomes the dust of all,
Him I call fearless.
His anxieties are effaced
By the instruction of the saints, O my mind!

II.

Whose happiness is the name,
That man is free from pain.
Who hears the praise of Hari, Hari,
Everybody minds him.
He has become fruitful
Who has become acceptable to the Lord, O my mind!

We have thus followed the development of religion in India from the earliest times until the rise of the Brâhma movement, and have seen how we may

learn from all the sources which God in His mercy has laid open to us. From the Vêdic hymns that the Temple of God is the universe and the heart of man; from the sacrificial religion that we should beware lest forms and ceremonies overgrow and destroy the tender plant of spiritual worship; from the rise of Buddhism that religion without morality is an empty nothing, and from its fall that a religion of *mere* morality can never satisfy the cravings of the human soul.

Let us now see in what way Brâhmaism was an advance upon all that went before.

CHAPTER V.

THE REFORMATION.

In the year 1830 the late Râg'a Râm Môhan Roy opened in Calcutta a Mandira or Hall of Prayer for the worship of the one true God, which should serve as a spiritual home for men of all sects and of all creeds. But to fully appreciate the great reform, which was attempted on the basis of Hindûism, we must know something of that long course of preparation connected with the Râg'a's personal history.

As a lad he had many a controversy with his father on the subject of idolatry, which ended in his being sent from home. At the age of sixteen he began to learn Persian and Arabic, and undertook the long and perilous journey across the Himâlajas to Tibet, where, as might be expected, he made many enemies amongst the superstitious Budd'ist priests. On his return to India, he went as a student of Saṁskṛt to Benares. Not long after, his

father, to whom he had become reconciled, induced him to accept the office of s'eristâdar of a collector of revenue. This he held for some years, and, notwithstanding the heavy duties of such an appointment, found time to acquire a very fair knowledge of English. But his true work, to which all other things were but as *parerga* and *paralipomena*, was a study of the religious consciousness of man, as manifested at all times and in every place. As soon as the day's work was over, he would gather round him some of the choicest spirits of India; and when at length he was able to retire from public affairs and settle down in Calcutta, his house became a refreshing oasis in the wilderness of secular life. After mastering Arabic and the Ḳur'ân, he gave himself to a systematic study of the Bible in its original languages. These patient and reverent researches led him to see that in all the Sacred Books of mankind there was enjoined the worship of the one true Father, and that this should serve as a common religious basis, however much some might differ in matters of organization. This was a point he never failed to urge in all his publications, and if any doubted the truth of his assertion, as indeed many did, he would prove it from their own scriptures. In this way there grew up around him a small body of disciples, whilst at the same time there arose a considerable number of detractors—

enemies of all kinds and in all stations. Once he was mobbed in the streets of his own city, and for a long time his very life was in danger.

Râg'a Râm Môhan Roy was one of the first to expose the horrors of *Satî*, which from 300 B.C. to the year 1829 has cost India many precious lives, and has 'left a blot on the annals of our own administration,' though it really rested upon the mistaken reading of the last word of a passage in the Ṛg-vêda (x. 18. 7). He it was who advocated the cause of his countrywomen, not only by getting up petitions in defence of popular rights, but also by emphatically denouncing the superstitious tyranny of many Hindû customs, and by proving the desirability, and even necessity, of English education. He gave the Hindûs a translation of the Vêdânta, which in many respects resembles the idealism of Plato and the spiritual pantheism of Spinoza. How deeply he appreciated Christianity is shown in his well-known tract, *The Precepts of Jesus; Guide to Peace and Happiness.*

In the preface the Râg'a says—

'This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of One God, who has equally subjected all living creatures, without distinction of caste, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which He has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and society, that I cannot but hope the best effects from its promulgation in the present form.'

At one time he was engaged with two missionaries, William Yates and William Adam, in a Bengâli translation of the four Gospels, but the undertaking seems never to have been completed. In his lecture on Râm Môhan Roy, Mr. Adam relates the following interesting story.

The first Bishop of Calcutta, Dr. Middleton, was most anxious to convert the Râg'a to Christianity, and in his manifold endeavours he was not content with pointing out the intrinsic truth and beauty of his own religion, but 'spoke of the honour and repute, the influence and usefulness he would acquire by becoming the Apostle of India.' At this the Râg'a expressed 'his bitter indignation that he should have been deemed capable of being influenced by any consideration but the love of truth and goodness, and he never afterwards visited the Bishop again.' (See Prof. Max Müller's *Biographical Essays*: Rammohun Roy).

Such was the course of events which led to the opening of the first House of Prayer in 1830. It was not long after this that the Râg'a came to England, where, to the great and lasting sorrow of many friends, he died. The monument erected over his tomb in Arno's Vale cemetery by Dvârakâ Nât'a Tagôr bears the following inscription—

BENEATH THIS STONE REST THE REMAINS
OF
RÂJA RÂMMOHUN ROY BAHADOOR,
A CONSCIENTIOUS AND STEADFAST BELIEVER IN THE
UNITY OF THE GODHEAD;
HE CONSECRATED HIS LIFE WITH ENTIRE DEVOTION
TO THE WORSHIP OF THE DIVINE SPIRIT ALONE.

To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day.

His unwearied labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen.

This tablet records the sorrow and pride with which his memory is cherished by his descendants.

He was born in Râdhânâgore, in Bengal, in 1774, and died at Bristol, September 27th, 1833.

To form a sect or leave behind him a Church was never the intention of the Râg'a. His one aim was to raise a common platform where men of differing culture and belonging to all denominations might meet to worship the common Father.

In the trust-deed of the Brâhma-Samâg', or Brâhma Sab'â as it was first called, we read—

'The hall is to be used as a place of public meeting of all sorts and descriptions of people, without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the eternal, unsearchable, and immutable Being who is the Author and Preserver of the universe; but not under or by any

other name, designation, or title peculiarly used for and applied to any particular being or beings by any man or set of men whatsoever; and that no graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of anything shall be admitted within the said messuage, building, land, tenements, hereditaments and premises, and that no sacrifice, offering, or oblation of any kind or thing shall ever be permitted therein; and that no animal or living creature shall, within or on the said messuage, building, land, tenements, hereditaments and premises, be deprived of life, either for religious purposes or food; and that no eating or drinking (except such as shall be necessary by any accident for the preservation of life), feasting or rioting be permitted therein or thereon; and that in conducting the said worship and adoration, no object animate or inanimate, that has been, is, or shall hereafter become, or be recognised as an object of worship by any man or set of men, shall be reviled or slightingly or contemptuously spoken of or alluded to either in preaching or in the hymns or other mode of worship that may be delivered or used in the said messuage or building; and that no sermon, preaching, discourse, prayer, or hymns be delivered, made, or used in such worship, but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the universe, to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening of the bonds of union between men of all religious persuasions and creeds,' &c.

For the services at the Prayer-Hall the Râg'a and his friends composed various hymns, the leading feature of which was an earnest, solemn call to the remembrance of Him 'who alone is the truth, all else being vanity.' 'Repent,' was his cry, 'and think of the Infinite Being.' Yet, though the spirit of the worship was so pure, the ritual was strictly Hindû. Vêdic Mantras were chanted by Brâhmans from an adjoining room, where Sudras were not allowed, after

which came the hymns and an exposition of passages from the Upanis'ads. The delicate but most necessary task of removing the Brahmanic ritual was left to the Râg'a's successor, the Mahârs'i Debendra Nât'a Tagôr.

The next six or seven years were a period of trial for the Brâhma Samâg', or Theistic Church, as it was then called. The early supporters of the movement, drawn together very much by the personal influence of Râm Môhan Roy, began to fall off, and there was great danger of a dissolution. The members were, however, kept together by the loving exertions of two men, Pandit Râm K'andra Vidjabagi's, one of the Râg'a's first disciples, and the late Dvârkâ Nât'a Tagôr, the father of the second leader, who was princely in his gifts to the Samâg'.

The circumstances of the accession to the Church of Babu Debendra Nât'a in 1838 are most noteworthy. Belonging to one of the wealthiest of Calcutta families, he would spend his time, as is too often the wont of the aristocracy, in the trivialities of fashion, until, in God's great mercy, he was suddenly and deeply impressed with the vanity and mortality of all worldly pleasures. In the yearning of his soul after a higher life he was led to the Brâhma Samâg'. Having once joined the body, he threw himself with all the fire of an awakened heart into the work of the Church, but he soon found that there was a sad

lack of depth in the movement. As left by Râg'a Râm Môhan Roy the Samâg' was really nothing more than a mere platform, where men of various creeds met from time to time to listen to the hymns and sermons. By joining it nothing was lost, nothing incurred, nothing pledged. Indeed, there were not a few who would attend the service at the Samâg' in the morning and worship idols at home in the evening, thus showing that they had never really grasped the meaning of spiritual devotion. Hence, in the year 1839, Debendra Nât'a started the *Tatva-bôd'ini Sab'â*, or Truth-teaching Society, and established various schools at different places, so that young men might be trained for service in the Samâg'. Nay, he even thought it right to bind himself and his friends by a solemn covenant to give up idolatry and to cultivate a habit of daily prayer. The following is the covenant of the Adi Samâg', or First Church, as it is now called, of the year 1843:—

'(α) God alone existed in the beginning, and He created the universe.

(β) He is intelligent, infinite, benevolent, eternal, governor of the universe, all-knowing, omnipresent, refuge of all, devoid of limbs, immutable, alone, without a second, all-powerful, self-existent, and beyond comparison.

(γ) By worshipping Him and Him alone we can attain the highest good in this life and in the next.

(δ) To love Him and to do the works He loves constitutes His worship.

By declaring my belief in the above-mentioned four fundamental principles of Brahmôism, I accept it as my faith.'

In the original the Brâhmadʿarmavîgʹa, Confession of Faith, is—

'1. Ôm: Brahma vâ êkam idam agra âsît, nânjat kiṃkʹanâsît, tad idaṃ sarvam asṛgʹat.

2. Tad êva nitjaṃ gʹnânam anantaṃ sʹivaṃ svatantram niravajavam êkam êvâdvitîjaṃ sarvavjâpi sarvanijantṛ sarvâsʹrajaṃ sarvavit sarvasʹaktimad dʿaruṇam pûrṇam apratimam iti.

3. Êkasja tasjâivôpâsanajâ pârahikam âihikaṃ kʹa sʹubʿam bʿavati.

4. Tasmin prîtis tasja prijakârjasâdʿanaṃ kʹa tadupâsanam êva.'

Brahmadʿarmagrahaṇa.

Asmin Brâhmadʿarmavîgʹê visʹvasja Brâhmadʿarmavîgʹaṃ gṛhṇâmi.'

'1. By loving Him who is the creator, the preserver, and the destroyer of the world, who is the only source of good in this life and in the next, the all-knowing, the omnipresent, the all-merciful, the formless, the alone without a second; by loving Him and by doing the works He loves, I shall try to be His worshipper.

2. I shall not worship any created thing or being as God.

3. Except when incapacitated by disease or accident or misfortune I shall devote some time every day to the contemplation of God.

4. I shall try to keep myself engaged in good works.

5. I shall try to shun those acts that are wrong.

6. If through ignorance I ever commit anything wrong, with repentance I shall try to return from the evil course.

7. I shall annually contribute something to the Brâhma Samâgʹ, towards the propagation of Brahmaism.'

Debendra Nâtʿa Tagôr was himself the first to sign this covenant, and during the next six or seven years hundreds of new members were induced to sign it, despite the frequent, bitter persecutions which followed. Thus the shifting congregation which was

drawn together by Râg'a Râm Môhan Roy developed into a definite, organized Church with many branch societies in the provinces.

And now a great and notable change was about to take place. Amongst the questions discussed at the *Tatvabôd'inî Sab'â* was this—Are Brâhmôs right in accepting the Vêdas as an infallible authority in matters of religion? Many of the leading members, and especially the editor of the *Tatvabôd'inî Pâtrikâ* (Babu Ak'sê Kumar Datt), were of opinion that they were not, so the generous leader of the Samâg' at once resolved to depute four young Brahmans, at his own cost, to proceed to Benares, that they might collate and study the four Vêdas, and make a report to the Samâg' which should guide them in their decision. The result was, that from this time forth the infallibility of the Vêdas was altogether abandoned, and the faith of the Brâhma Samâg' left pure and simple Theism. This great step having once been taken, Babu Debendra Nât'a went on to lay down the following fundamental principles:—

I. The book of nature and intuition forms the basis of the Brâhmic faith.

II. Although the Brâhmas do not consider any book written by man the basis of their religion, yet they do accept with respect and pleasure any truth contained in any book.

III. The Brâhmas believe that the religious condition of man is progressive, as the other parts of his condition in this world.

IV. They believe that the fundamental doctrines of their religion are at the basis of every religion followed by man.

V. They believe in the existence of one Supreme God—a God endowed with a distinct personality, moral attributes equal to his nature and intelligence, befitting the Governor of the universe, and worship Him—Him alone. They do not believe in His incarnation.

VI. They believe in the immortality and progressive state of the soul, and declare that there is a state of conscious existence succeeding life in this world, and supplementary to it, as regards the action of the universal moral government.

VII. They believe that atonement is the only way to salvation. They do not recognise any other mode of reconciliation to the offended but loving Father.

VIII. They pray for spiritual welfare, and believe in the efficacy of such prayers.

IX. They believe in the providential care of the Divine Father.

X. They avow that love towards Him, and performing the works He loves, constitute His worship.

XI. They recognise the necessity of public worship, but do not believe that they cannot hold communion with the great Father without resorting to any fixed place at any fixed time. They maintain that they can adore Him at any time and at any place, if that time and that place are calculated to compose and direct the mind toward Him.

XII. They do not believe in pilgrimages, but declare that holiness can only be attained by elevating and purifying the mind.

XIII. They do not perform any rites and ceremonies, or believe in penances as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, Divine contemplation, charity, and the cultivation of devotional feelings, are their rites and ceremonies. They further say—Govern and regulate your feelings, discharge your duties to God and to man, and you will gain everlasting blessedness; purify your heart, cultivate devotional feelings, and you will see Him who is unseen.

XIV. Theoretically there is no distinction of caste among the Brâhmôs. They declare that all are the children of God, and are therefore brothers and sisters.

Shortly after this elaboration of principles, the learned leader published that monument of his spiritual genius which is known as *Brâhma D'arma*, or 'the religion of the one true God,' and then retired to the Himâlajas to refresh his soul by being alone with God.

CHAPTER VI.

NAVA VID'ÂNA.

MEANWHILE there had joined the Samâg' a number of young men of marked ability, and prominent among these was one Bâbû Kês'ava K'andra Sena. He was first drawn to India's Theistic Church in the year 1857.[1] The fervent idealism and spiritual glow of the youth could not fail to make a deep impression upon Debendra Nât'a. On returning to Calcutta, he gladly accepted him as a friend and fellow-worker. Such indeed was the attachment that was soon formed, that for the future all important measures for the well-being and development of the Church were planned and carried out by them jointly. In 1861 a code of domestic ceremonies, according to theistic principles, was prepared, and in the same year was celebrated the marriage of the leader's eldest daughter according to unidolatrous rites. Then, too, it was that the *Brâhma School* and *Sangat Sab'â,* or Spiritual

[1] On Nov. 23, 1872, he wrote to Miss Collet—'I became a Brâhma in 1857, when Devendra Nât'a Tagôr was in the Hills.'

Brotherhood, were instituted; the one for weekly lectures on theological and ethical subjects, the other as a debating society for the younger Brâhma members.

In the year 1862 Mr. Sen was appointed minister of the Samâg', and the management of the business of the Church was left entirely to him and to his party. And here it may be well to know a little of the character of the man who was destined to play so important a part in the history of the Brâhma movement. The following account is given by Pandit Sivanât'a Sâstri:[1]—

'Born in one of the well-to-do and influential families of Calcutta, Babu Keshub Chunder Sen received in his earlier years the best education that could be given in those days to a young man of parts. From his early childhood he was distinguished by a gentle and lovable shyness of disposition, a cool determination of will, a masterly faculty of imitation, and warm aspiration after everything good and useful. As a boy he was a leader of boys, and was known amongst his friends as a good speaker and writer of English. It seems he early came in contact with Christian missionaries, from whom he imbibed a deep veneration for the Bible, and for the character of Jesus Christ. This sentiment in him has grown with growing experience, as will be manifest from the subsequent narrative. At about the age of twenty, when he was earnestly struggling with the temptations that beset his youth, leaning principally upon prayer, he chanced to meet with a copy of the lectures of Babu Rag'narain Bose, the present president of the Adi Brahmo Samâj, and was so much struck with and captivated by the simplicity and purity of the faith of the Brahmo Samâj, that he went and joined it in the year 1859.'

This was the man whom Bâbu Debendra Nât'a

[1] *The New Dispensation and the Sâdhâran Brahmo Samâj.*

raised to the pulpit in 1862, and then it was that the Brâhma brotherhood was set on fire with an undying longing to spread the faith throughout the length and breadth of the land. Out of the little society known as the *Sangat Sab'â* which met at Mr. Sen's house, where matters of doctrine and practice were always freely discussed, arose the nucleus of a mission. Mr. Sen was the first to leave his secular employment and to induce others to do likewise, so that in the year 1864 it was possible to open a Brâhma mission office.

From this time the enthusiasm of the younger members, and more especially of Mr. Sen, their leader, was unbounded. Among the first things that were marked out for destruction were *caste* and the *Brahmanical thread.* So great was Bâbu Debendra Nât'a's respect for the progressive party that he himself discarded the thread, which is the badge of caste, and, in place of the older thread-bearing ministers, he appointed a number of thread-less ones. Nor was this all. In the year 1864 the progressive members did not hesitate to arrange a marriage between persons of different castes. The result was, that the deposed ministers and the conservatives generally were thrown 'into a fever-heat of sensation.'

Now, all this could not fail to make a deep impression upon the learned leader of the Samâg'. Bâbû Tagôr began to fear that he had done wrong

in placing such implicit trust in young and less experienced Brâhmas. What if the principles upon which the Samâg′ was founded were being undermined? Would it any longer be possible to preach Brâhmaism in a national and acceptable form? These were the shadows that came over his spirit and filled with gloom the dim perspective of the Church's future. And so, one after another, he felt it his duty to revoke the powers with which he had invested the younger members. At first Mr. Sen's party endeavoured to maintain its hold upon the Church, but all in vain; the executive was henceforth destined to be conservative, so the liberal members were compelled to leave the mother Church and go forth to found a Samâg′ which should be free to develop the most far-reaching principles. Accordingly, in the year 1866 the Progressists publicly announced their secession by organizing a new society called the Brâhma Samâg′ of India.[1]

After their secession Mr. Sen and his party mainly directed their attention to three things, namely, the publication of a book of theistic texts from all religious scriptures, the building of a prayer-hall, and moving the Government to legalise their reformed marriages. In due time these things were accomplished. The new prayer-hall of the progressive party was opened in August 1869, and at

[1] Bʿâratavarsʿa Brâhma-Samâg′.

the beginning of 1870 Mr. Sen left for England, where he hoped to enlist sympathy on behalf of the Church which was so dear to him.

On his return to India he lost no time in putting into practice the various hints and methods he had gained in England. The *B'ârata Âs'rama,* or Indian Hermitage, for Brâhma families, was established, and served as a boarding-house where members could obtain religious instruction and the higher spiritual culture. A secular society known as the 'Indian Reform Association,' and a Female Normal School for training lady teachers were also organized.

In 1872 the Brâhma Marriage Bill was passed, and from this time until the year 1878 dissensions of no common order became manifest within the Church. Mr. Sen and his missionaries began to preach doctrines which could not be accepted by all devout Brâhmas and Brâhmikas. The first was the doctrine of *Great Men,* the second that of *Âdês'a,* or Divine Command, and the third that of *Vid'âna,* or Dispensation. In the *Sunday Mirror* of 16th November, 1879, appeared the following:—

'The minister (Mr. Sen) is, as we believe him to be, a part, a great part, a central part of the Dispensation. It is he who has given life and tone to the entire movement; and as he is completely identified with it, his preachings and precepts we accept as the embodiment of the Dispensation itself. Thus, then, we cannot do away with this man, who is the leader, the mouthpiece, the heaven-appointed missionary, of what *we call* the Brâhma Samâg'. The *Indian Mirror* accepts in

its entirety the plan and program of his life—the plan and program that is to give India her life and salvation.'

Now, this doctrine of Dispensation was felt by a large section of the Brâhma community to imply a belief in the infallibility of the leader, whose sermons and precepts constituted the dispensation. There were not a few who looked upon Mr. Sen's utterances as revelations of inspired and infallible truth, and considered all hostile criticism of his proceedings as a protest against the dispensations of Providence.

So great was this error felt to be, both spiritually and constitutionally, that at a public meeting held on the 15th May, 1878, the third and probably last form of India's Theistic Church was duly organized, namely, the Sâd'âran or Universal Brâhma Samâg'. But before we take leave of Bâbu Sen, who was undoubtedly a great social and religious reformer—one of the greatest the world has ever seen—let us note well the following remarkable manifesto which was published by him on New Year's Day, 1883:—

'Kes'ab K'andra Sen, a servant of God, called to be an apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Ârjavarta, to all the great nations of the world, and to the chief religious sects in the East and West; to the followers of Moses, of Jesus, of Budd'a, of Confucius, of Zoroaster, of Muhammad, of Nânak, and the various branches of the Hindû Church; to all saints and sages, bishops and elders, ministers and missionaries; grace be unto you, and peace everlasting. Whereas discord

and strife, schism and enmities prevail in our Father's family, causing bitterness and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed; whereas this setting of brother against brother and sister against sister in the name of religion has proved a fruitful source of evil, and is itself a sin against God and man—it has pleased God to send into the world a message of peace and love, of harmony and reconciliation. To this New Dispensation, in boundless mercy vouchsafed to us in the East, we have been commanded to bear witness among the nations of the earth. Thus saith the Lord—" Sectarianism is an abomination unto Me, and unbrotherliness I will not tolerate. I desire love and unity, and My children shall be of one heart, even as I am one. Hear, ye men, there is one music but many instruments, one body but many limbs, one spirit but many diverse gifts, one blood yet many nations. Blessed are the peacemakers, who reconcile differences and establish peace, good-will, and brotherhood." These words hath the Lord our God spoken unto us. His new gospel He hath revealed unto us is a gospel of exceeding joy. In the Church universal already planted are all prophets and all Scriptures harmonized in beautiful synthesis. And these blessed tidings the loving Father has charged us to declare unto all nations, that being of one blood they may also be of one faith, and rejoice in one Lord. Thus shall all discord cease, saith the Lord, and peace shall reign on earth. Humbly therefore I exhort you, brethren, to accept this new message of universal love. Hate not, but love one another, and be ye one in spirit and in truth, even as the Father is one. All errors and impurities ye shall eschew in whatever nation they may be found, but ye shall hate no Scripture, no prophet, no Church. Renounce all superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect. Gather ye the wisdom of the East and the West, and accept the example of the saints of all ages. So shall the most fervent devotion, the deepest communion, the warmest philanthropy, the strictest justice, and the highest purity of the best men in the world be yours. Above all, love one another and merge all differences in universal brotherhood. Beloved brethren, accept our love and give us yours, and let us all with one heart celebrate the New Dispensation of the Fatherhood of God and the Brotherhood of Man.'

The Creed of the New Dispensation (Nava Vid'âna) is short and simple:—

(α) One God, one Scripture, one Church.
(β) Eternal progress of the soul.
(γ) Communion of prophets and saints.
(δ) Fatherhood and Motherhood of God; brotherhood of man and sisterhood of woman.
(ϵ) Harmony of knowledge and holiness, love and work, Jôga and Asceticism in their highest development.
(ζ) Loyalty to sovereign.

Ke'sab K'andra Sen, the leader of the New Dispensation, died on the 8th January, 1884.

The principles of the Sâd'âran Brâhma Samâg', as laid down on 15th May, 1878, are the following:—

1. We believe that this universe has sprung from, and is sustained and governed by, the will of a supreme and self-existent Being, infinite in power, wisdom, love, justice, and holiness. His Providence is ever active, special as well as universal. By reason of His infinitude and uniqueness, He is beyond our conception, but certainly not beyond our knowledge and faith. We cannot conceive or comprehend Him except but partially through His manifestations in nature and in man; but by means of our reason and instinct, faith and intuition, we can sufficiently know Him to believe in Him and to worship Him in faith and spirit.

2. We believe that man, by virtue of his peculiar moral and spiritual constitution, and of the peculiar

privileges consequent upon that constitution, and also by reason of his conscious relationship with that Divine love and justice, is the son of God, and, as such, is fit to know Him and love Him, which is man's highest destiny, and to serve Him, which is his highest privilege.

3. We believe that worship, or conscious moral and spiritual intercourse with this Father, consisting of an attitude of love, gratitude, trust, and reverence, is a most sacred and solemn duty on man's part, and the way to his salvation.

4. By salvation we mean that state of perfect union of the son with the Father where there is no extinction or annihilation of his separate entity as a *child*, nor absorption into the Supreme Being, but perfect harmony between his *will* and the will of the Father, through *love* and *self-surrender*. It is both *negative* and *positive*. Negatively, it means liberation from sin and misery, and positively, a state of felicity consequent upon a conscious life in God.

5. We believe that the way to this salvation is not through *pantheism*, which regards sin and misery as delusions, nor through *asceticism*, which aspires to uproot the desires and subjugate the body, but through *love*, which teaches the soul to seek the will of the Father as the highest good. It does not snatch the soul away from temptations, nor violently uproot the desires, but places it above them and

beyond them by making them matters of indifference to its purpose or aim.

6. We believe that man is destined for eternal existence, of which his life on earth is but the first and preparatory stage; that he is morally accountable for his conduct, and that there is no escape in the future from the consequences of his acts in the present. The punishment of sin is sure and inevitable, and forgiveness with God means the permission of spiritual restoration.

7. But we do not imagine any material heaven or hell. There may be worlds and spheres where human souls find themselves placed during the several stages of their progress and development after death, but heaven and hell with us are not *places*, but *states*. By 'heaven' we mean the *joy* consequent upon knowing and loving the Father, and upon being allowed to hold unclouded intercourse with Him, and by 'hell' we mean that miserable state in which the soul is made unworthy of intercourse with God, and finds delight in unrighteousness, which also is the worst punishment of sin.

8. We do believe that not only outward morality as recognised by society but also the purity of the inward nature, producing singleness of mind and holiness of intention, is one of the first conditions of proper spiritual intercourse with God, and that

the attainment of this holiness should be a matter for earnest prayer.

9. By *sin* we understand the *conscious* and *wilful* commission or indulgence of a deed, thought, or desire which leads the soul away from the Divine will, and also the conscious and wilful *omission* of any deed, thought, or desire which leads us towards the Divine will.

10. By Divine will we understand that universal, eternal, and constant action of the Divine Spirit which, under given conditions, is manifested in different shapes and proportions through our reason, conscience, affections, and will. When it breathes through the *reason* it is 'wisdom,' enabling us to perceive the *true;* when flowing through the conscience it is 'virtue,' giving us a sense and knowledge of the *right;* when operating through the affections it is 'love,' leading us to seek the good of others; and when influencing the will it is *courage*, giving us firmness to stand upon 'duty.' The conditions of the action of this Divine will are *love* and *self-surrender.* Man's highest excellence can only be attained through submission to this ever-active law of righteousness, and departure from it is his degradation and misery.

11. We do not believe that man is a sinner by birth, but becomes so by his conscious and wilful commissions and omissions as described above.

12. We believe that sincere repentance and earnest prayer are the means of his reconciliation with the Father. Repentance is the awakening of *love*, *faith* is the maturity thereof, and *regeneration* is the result.

13. By regeneration we mean the ultimate establishment of harmony of man's will with the law of righteousness in his nature, and the suppression of his sinful will.

14. By prayer we understand that loving, trustful, and expectant attitude which the soul naturally assumes towards God when it feels itself weak and fainting in its struggles after spiritual progress.

15. We believe that the prayer or *aspiration* of man, by a universal spiritual law, is met by the *inspiration* of God, or infusion of Divine energy into his soul, giving him strength, purity, and peace, which help him towards his spiritual progress, and that the action of this Divine grace is proportionate to the *intensity* of the prayer and *thoroughness* of the submission of the soul. This Divine inspiration, according to peculiarly intense longings and aspirations, at times assumes the shape of special manifestations in the case of individuals and nations, as illustrated in the lives of great men and great races.

16. We do not look upon the world as a delusion, like the pantheist, nor as a place of bondage, like the believer in transmigration, nor as the heritage of

fallen humanity, and consequently an abode of sin and suffering, as the orthodox Christian; but we believe that the world is a nursery for the soul, beautifully adapted for its growth and development, and for the exercise and culture of its moral and spiritual powers during the first stage of its existence, and that all the spiritual and moral ties that bind man to his family and to his kind, are sacred and divinely ordained.

17. In accordance with our views of God, man, and the world, we believe that true piety does not consist in quietism and mysticism, nor in outward ceremonies and asceticism, but in the strict purity of inward and outward conduct, in the sanctification of the relations of life, in the combination and harmony of *faith* and work, of communion and prayer, and of love and philanthropy.

18. We believe in public worship, first, as a necessity for our individual spiritual progress; secondly, as a duty for the spiritual realisation of the brotherhood of man.

19. We look upon caste and every other form of denial of social or individual rights by individuals or classes as impious and reprehensible, and, as such, a proper field of unceasing moral warfare for all true lovers of God.

20. In accordance with the above spirit we look upon the Church as essentially a family of brothers

and sisters, and as such a commonwealth, in the strictest sense of the term, where the abuse or misappropriation of power by one or a few is unfair, ungodly, and condemnable.

21. We do not believe in any divinely-revealed book, nor in any infallible guide or pope, but we regard all perceptions of the really true, good, and holy as revelations of God, and we reverentially bow before them in any book or man.

22. We believe that religion is progressive; that all the religions of the world represent more or less rude and imperfect attempts to spell out the common religious instincts and spiritual inspirations of mankind; that they have not been *made*, but have *grown* out of the spiritual life of man, assuming different forms owing to difference of social, moral, and political conditions. So there are truths in all, and Brâhmas should cheerfully accept them.

23. In accordance with these views we regard the whole human race as a family, of which God is the Father, the world the abode, the prophets the elder brethren, the scriptures of all nations the depositories of spiritual treasure, and the triumph of truth, love, and justice the ultimate goal.

In January 1881 the Sâd'âran Brâhma Samâg' opened, in the centre of Calcutta, a large prayer-hall, where upwards of four hundred people meet every week for worship. On the occasion of its consecration

the following Declaration of Principles was read in three languages:—

'This, the 10th day of Mag', 1287, according to the Bengâli era, and the 22nd day of January, 1881, according to the Christian era, in the fifty-first year of the Brâhma Samâg', we dedicate this hall to the worship of the one true God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor—all classes will meet here as brethren to worship Him who is the Author of our salvation. Excepting this most Holy Being no created being or thing shall be worshipped here, nor shall Divine honours be paid to any man or woman as God, or equal to God, or an incarnation of God, or as specially appointed by God. It shall ever be borne in mind in this hall that the great mission of Brâhmaism is to promote spiritual freedom amongst men, and to enable them to establish direct relationship with God, and the sermons, discourses, and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who hunger after righteousness to know God, who is life of our life, and to worship Him direct.

'The catholicity of Brâhmaism shall also be preserved here. No book or man shall ever be acknowledged as infallible and the only way to salvation, but due respect shall be paid to all scriptures and the good and great of all ages and all countries. In the sermons, discourses, and prayers used in this hall, no scripture, sect, or founder of a sect shall ever be ridiculed, reviled, or spoken of contemptuously. With due respect untruth shall be exposed and truth vindicated. No man or class of men shall be here regarded as the elect or favourite of God, and the rest of mankind as lost to that favour. Anything calculated to compromise this catholic spirit shall never be countenanced.

'The spirituality of our doctrine shall be carefully maintained. Flowers, spices, burnt offerings, candles, and other material accompaniments of worship shall never be used, and care shall be taken to avoid everything tending to reduce religion to mere parade and lifeless forms.

'It shall be the object of all our preachings and discourses in this place to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity amongst men and women, to uproot all social evils, and to encourage virtuous deeds. Anything that will directly or indirectly encourage idolatry, engender superstition, rob spiritual freedom, lower conscience or corrupt morals shall never be countenanced. May this hall ever remain a refuge and resting-place for all the weary sojourners of this world! May the sinner find consolation and hope in this hall, may the weak be strengthened, and may all who hunger and thirst find food and drink for their souls! With this hope and prayer we dedicate this hall in the name of the one true God. May He help and guide us!'

And now let me give the substance of an address delivered by Bâbû Râo Bahadur M. G. Ranade to the Bombay Samâg' on the occasion of its fifteenth anniversary. The subject was—'Repent ye, the kingdom of God is at hand!'[1]

After tracing the history of the text from its first appearance in St. Matthew, Bâbû Ranade stated the circumstances in Jewish history which subjected that nation to the best influences then known, and which tended in their results to form the spiritual character of that 'people of the Book.' He then went on to notice the points of resemblance between Jewish and Indian history. At first both were bound by the law, from which, spiritualised by the prophets and the Vâis'nava Sâd'us, they gradually became free. In the world's political history both played but an

[1] *Résumés* of the best anniversary addresses are given by Miss Collet in her excellent *Year-books* of the Brâhma Samâg'.

insignificant part. The highest Aryan and the best Semitic thought was directed to the evolution of the spiritual aspirations of man. Both attached great importance to the duty of sacrifice; both were distinguished for their caste exclusiveness, and for their attachment to observances and to outward purity. The ideal of both nations was a theocracy. During the past five or six thousand years the Brâhmanic, Buddhistic, Zoroastrian, Greek, and Roman influences which acted upon the Jews have been reproduced on a larger scale in Indian history. Just as the Jews expected the coming of the Messiah who would restore them to the place they aspired to occupy at the head of nations, the Hindûs also expect the final deliverance when all nations will be gathered under their leading.

The new movement will not destroy the old laws and dispensations, but will carry out and fulfil the spirit of their highest teachings. This development must be a growth, and cannot be a transplantation. 'India,' said Bâbû Ranade, 'above all countries is fitted for this great undertaking, because its past history shows that it has absorbed all that was best in the influences, heretical and foreign, brought to bear upon it.'

What, then, are the reasons which justify the longing at present felt in India and throughout the world for a new promulgation of the kingdom

of God? The lecturer thought he could find them in the fact that the established religions have been tried for the last two thousand years and more, and found wanting. Strife, hatred, bigotry, intolerance, persecution, and dissensions between the Churches and States have not ceased, vice has not been checked, and the sense that a man must be twice born in life has never been extinguished. Then comes the question: What is to be the nature of this kingdom? The first characteristic will be the liberation from formulated law, and the acceptance of faith as a higher law. The second will be death in life, that is, the subjection of the carnal to the spiritual nature, or the sacrifice of the heart in devotion to God. And the third characteristic, in the lecturer's opinion, will be the unison and harmony of man's will with the promptings and suggestions of God's higher will as testified by the conscience. And this leads to the dominion of love, which extinguishes all strifes and all differences. The door to this kingdom must be repentance—repentance which is long-abiding, and which leads the heart from the world to God. For human salvation the sufficiency of such a repentance is taught alike by Christ and Tukârâm. Christian theology has subordinated repentance to the necessity of propitiation. Christ himself, however, said that he would have mercy and not sacrifice. Through

such a repentance each and all can enter into the kingdom which is at hand, that is, in the heart. Let us, therefore, hope that all men, without distinction of creed, of birth, or of race, will see the signs of the times, and prepare themselves to welcome the birth of such a kingdom, when it pleases God in the near future to raise His temple in the national heart of India.

CHAPTER VII.

THE LIGHT OF ASIA AND THE LIGHT OF THE WORLD.

HAVING watched the rise and progress of the religious consciousness in India up to the present time, we are now in a position to say how far it has sought and wherein it has failed to satisfy the deepest cravings of the human soul.

In various ways, but at all times, child-nations have been stretching out their hands towards God—*palmas ad sidera tendens!* Animism, henotheism, dualism, polytheism, monotheism, pantheism, and even akosmism are the roads by which the spirit of man has striven to reach the City of God. 'All nations and languages,' says Anwarî, 'repeat the name of God, even infancy lisps it—Allah, Taugarî, Jeṣdân, Elohîm. Yet cannot His praise be duly expressed by mortal till the dumb man shall be eloquent, and stocks and stones find a voice—till the silent universe rejoice in language!'

How, then, shall we define religion? Many have sought to give a definition of that which, after all, can never be put into any set form. Kant identified

religion with *morality*, Fichte with *knowledge*. Schleiermacher declared it was *dependence*, whilst Hegel said it must be *freedom*, for 'it is neither more nor less than the Divine Spirit becoming conscious of Himself through the finite spirit.' More recently, Professor Müller has defined it as 'a mental faculty which, independent of, nay, in spite of, sense and reason, enables man to apprehend the infinite under different names and under varying disguises.' In an address delivered to the Positivist body in Paris, Dr. Bridges says—'Le mot religion désigne cette condition de la nature humaine, suivant laquelle tous les efforts personnels et sociaux convergent vers un même but de perfectionnement.' Religion may be all this and much more, but I venture to think that the poor publican, who, standing afar off, would not so much as lift his eyes to heaven, but beat upon his breast, saying, 'God be merciful to me a sinner,' knew better than many a philosopher the nature of true religion.

If we would rightly understand religion as it has presented itself not only to the philosopher and mystic in India and amongst ourselves, but to the various children of the All-Father, we must have the somewhat rare power of self-projection into the hallowed precincts of another's consciousness, of realising in vivid imagination the hidden workings of a brother's soul. For, as St. Paul, that Great-heart

of missions, himself said—'Of one blood hath He made every nation of mankind, to dwell upon the face of all the earth, and hath appointed the times and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him, though, indeed, He be not far from every one of us, for, as certain of your own poets have said, we are also His offspring.' And St. Peter—'Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.' What Goethe says of the poet is even more true of religion—

'The poet wouldst thou understand?
Then go into the poet's land!'

But in order to do this we must confine our attention to those religions which alone have produced a sacred book, whereby is preserved to us the faith as given by its founder. We must 'travel in imagination to Eastern lands, such as they were five thousand years ago, and visit the early Aryan homestead to know what the house-father meant when he prayed to the Dyu patar, Heaven-Father; and wander, a thousand years later, with the Vêdic poets along the banks of the rivers of the Punjab, to join in their simple hymns and prayers. We must listen to the noble appeal of Zoroaster to the princes and people assembled on the hills above Balkh, the "mother of

cities," that they should forsake idolatry and worship the One Supreme, the Master of Righteousness, and Purity, and Truth. We must sit among the yellow-robed mendicants to hear Buddha discourse on self-sacrifice and charity, or go forth with them on their missionary journeys, fired with enthusiastic desire for the salvation of the world. We must travel in company with the seventy favourite disciples of Confucius, from court to court, as he vainly tries to persuade the rulers to govern the people uprightly, so that "suffering men may be saved," and learn the one word so often on his lips, which we translate by many—"Do not to others what you would not like others to do to you;" and sit with Lâo-tze among the archives of Chow, or hear him instruct Yin He, the keeper of the Pass of Hankoo. And we must join the crowds who flock from Mecca and Medinah to hear Mohammed proclaim the eternal truth—"There is but one God."'

Now the world's chief sacred books are twelve in number, are in ten languages, and belong to the following races of mankind—the Aryan, Turanian, Hamitic, and Semitic.

Of these books the Aryan race has produced five—

1. The *Vêda*, or Wisdom, written in Sanskrit (Saṁskṛta), sacred to the Hindûs, and representing Brahmanism.

2. The *Âbas'tâ* (Avesta), or Law, written in the ancient language of North Erân, commonly—though wrongly—called Ṣend, sacred to the Pârsîs, and forming the canon of Maṣdeism.

3. The *Pitakattaja* (Tṛpitaka), or Three Baskets (of knowledge), written in Pâli, being the scriptures of Budd'ism, and accounted sacred by all the followers of Budd'a.

4. The *Âgamas*, or Approach, written in Prakrit (Prâkṛta), comprising with the Kalpa Sûtra fifty different works called Sûtras, or Sidd'ânta, the book sacred to the G'ainas of India (514 A.D.).

5. *Grant' Sâhib*, or *Âdi Grant'*, i. e. The Book, κατ' ἐξοχήν, written in Gurmuk'î, or old Pang'âbî, forming the sacred code of the Sik's, whose leader was Guru Bâbâ Nânak (born A.D. 1469, died 1538).

The Turanian race has produced three, namely—

1. The *Kiṅ*, in five books (Jî, changes; S'û, history; S'i, poetry; Li Ki, rites; K'un Zju, spring and autumn).

2. The *S'û*, in four books (Lun jü, Words of the Master, or Confucian Analects; Ta Hio, Great Learning; K'uṅ Juṅ, Doctrine of the Mean; and Maṅ-zö, the sayings of Mencius).

3. The *Tâo-tê-Kiṅ*, or Classic of Reason and Virtue.

These three canonical works are all written in Chinese, and represent Confucianism, Mencianism,

and Tâoism—that is to say, the religion and philosophy of Kuṅ-p'u-zö (born 551, died 478 B.C.), of his disciple Maṅ-zö, and of Lâo-zö, the ancient sage, whose followers are called Tâo-sö. As '*Sû-tra*' and '*tex-tus*,' the term *Kiṅ* is of textile origin, signifying the warp threads of a web and their adjustment. By an easy transition it came to denote regularity, and to be applied to the authority of a printed statement—a book. The word S'û means literally 'style-speaking,' *i. e.* book. Tâo-tê-Kiṅ is Lâo-zö's Kiṅ or Classic of the two fundamental principles of Tâo (Reason) and Tê (Virtue).

The Hamitic race has produced one, namely—

1. The *S'â-t nu Pert*, or Books of the Manifestation, generally known as the Book of the Dead, which is in hieroglyphics or ancient Egyptian, and gives us nearly all our knowledge of Egyptian religious thought.

Lastly, we come to the Semites, to whom we owe the Book of books, inspired in a sense in which none of the others is or ever could be, for, though it is a volume composed of two literatures, that, namely, of an ancient people—history, prophecy, poetry; and that of an early religious movement—letters, biography, visions, the men who wrote it show on every page that they were directly led by the very Spirit of God! As a recent writer admirably puts it: 'Now the plain fact I wish to urge on the Agnostic's

attention is this—that when we do treat the Bible as any other book, with an unprejudiced mind, *then, and not till then, its astounding intrinsic difference from all other sacred literatures begins to appear.*'[1] Though intrusted to God's ancient people, it is a book for no special race, but for all men and for all time.

To the Semitic race then we owe—

1. *Tôrah Nbiîm v' Ktuvîm*, the Law, the Prophets, and the Sacred Writings (Hagiographa), as the Jews call it; the Old Testament, as it is known to us. These are the canonical books, written in Hebrew, which were separated from the Apokrypha, written for the most part in Aramaic, and preserved to us in Greek translation, in the second century B.C.

2. Ἡ καινὴ Διαθήκη: the New Testament, consisting of εὐαγγέλιον gospel, πράξεις acts, ἐπιστολαὶ letters, and ἀποκάλυψις revelation, written in an Aryan language by Semitic authors.

Compared with the Bible the other books are but broken lights, and their language but as

> 'An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry!'

3. *Al-Kur'ân*, the Crying, the book of Muhammad, or the sacred code of Islâm, cannot in any sense be said to be an original production. It is of far later

[1] *Inspiration and the Bible*, by R. F. Horton, M.A.

date than any of the others, and is mainly a compilation. Islâm is based upon four fundamental principles:—

(*a*) The Kur'ân itself, written in the choicest Arabic, and so called from what were originally the opening words:—

'Cry in the name of the Lord; cry by thy most beneficent Lord, who taught the use of the pen!'

(*β*) 'K'adît', the 'traditional' sayings of Muhammad. The laws embodied in the traditions are called the Sunnah.

(*γ*) Ig'mâ'h, the 'consensus' of opinion of the highest authorities in the Moslem Church.

(*δ*) Kijâs, or 'Analogy,' *i. e.* the reasoning of the theological authorities by analogy, from Al-Kur'ân, 'K'adît' and Ig'mâ'h.

The Asmâ'el 'K'usnâ, or 'good names,' are the ninety-nine epithets used in the Kur'ân to express the attributes of Allâh.

How many of our brothers and sisters are still without the Gospel may to some extent be seen from the following statistics; but let not the missionary be discouraged, he knows in whom he has believed, and no philosophy of the Unconscious can rob him of his faith in God, and in the ultimate evangelization of the world! 'Es gehört,' says Von Hartmann, 'nur wenig geschichtlicher Sinn dazu, sich einzugestehen, dass die Inder und Juden ebenso

wenig jemals Christen wie die Christen Buddhisten oder Juden werden können; dieses Eingeständniss schliesst aber sofort das geschichtliche Dementi in sich, dass eine dieser Religionen die absolute Religion, d. h. die dem religiösen Bedürfniss der Menschheit schlechthin und vollkommen entsprechende Religion sei.' Now we venture to hold just the contrary. By all means let us have historic sense, indeed we cannot have too much, for it is just this which leads us to adequately appreciate the need for the long procession of the ages before the coming of Christ. But those who have sat at the feet of the Master, and learned of Him, feel, nay, are convinced, that Christianity is the religion which does directly and completely correspond to the religious cravings of humanity.

Supposing the present population of the globe to be 1,300,000,000, the Budd'ists, together with the Confucianists and Tâo-sö, would comprise about 490,000,000; Christians, 360,000,000; Moslems, 100,000,000; Brâhmanical Hindûs and semi-Hindûs, 185,000,000. As regards the others, the Jews comprise about eight or nine millions; G'ainas, Pârsîs, and Sik's together about three or four millions. The ancestor-worshippers and fetishists of Africa, America, and Polynesia probably make up the remaining 153,000,000.

From these religious books it is possible to cull some beautiful thoughts and many a divine truth, as

may be seen from the following anthology which I have made, as typical of the best in each system.

In the Ṛg-vêda of Brâhmanism the most sacred verse is the *Gâjatrî*—

'*Tat Savituh varêṇjam b'argah dêvasja d'îmahi, d'ijah jah nah pra-k'ôdajât.*'

'Let us meditate on the adorable glory of the divine Sun; may he enlighten our understandings!'

We have only to read the oldest of the Gât'as to see how pure and lofty is the morality of Maṣdeism. The *Ahuna Vairja*, or Sacred Word of Ahura Maṣda, is—

'*Jat'â ahû vairjô · at'â ratus' as'âd-K'îd 'ak'â · Vaġ'éus' daṣdâ manaġ'ô · S'kjaot'nanâm aġ'éus' maṣdâi · K's'at'remk'â ahurâi â · Jim dregubjô dad'ad vâstârem.*'

'The will of the Lord is the Law of Holiness: the riches of Pure Thought shall be given to him who works in this world for God, and wields, according to the Will of the Eternal, the power He gave him to relieve the poor!'

And the *As'em Vôhu*—

'*As'em vôhu vahis'tem astî.*
Us'tâ astî us'tâ ahmâi · Hjaḍ as'âi vahis'tâi as'em.'

'Holiness is the best of all good.
Happy, happy is the man who is holy with perfect holiness!'

Accepting *Nirvâṇa* as the 'going out' of evil from the heart, we may appreciate the beauty of the following from the *D'amma-padam*—

'*K'antî paramaṁ tapo titikk'â ·*
Nibbânaṁ paramaṁ vadanti budd'â.'

'Patience, which is long-suffering, is the best devotion;
The Budd'as say that Nirvâṇa is the highest good!'

In the *Âgama* of the G'ainas we read how the individual soul may become one with the Over-Soul—

> '*Tuha sammattê ladd'ê k'imtâmaṇi-kappapâjav'-abb'ahiê*
> *Pâvaṃti avigg'êṇam g'îvâ ajarâ'-maram t'âṇam.*'

'Living beings having attained a correct comprehension of Thee—which surpasses (in value) the Kalpadruma and the philosopher's stone—reach, without obstacle, a station free from decrepitude and death.'

These words are from the *Uvasaggahara-Stotra*, which, if written by *B'adrabâhu*, as stated in a Gât'â found in the *Kat'ânakas* of the *Kalpasûtra*, is the oldest specimen of the now extensive literature of G'aina hymns.

The Sik' scriptures show more especially how the perfect Being is One and in all—

> '*Dûg'â kauṇu kahâ? Nahî kôî*
> *Sab'a mahi êku nirang'nau sôî.*'

> 'Whom shall I call the second?
> There is none! In all is that One Spotless One!'

Coming to the Chinese, we find in the *Kiṅ* and the *S'û*, for the most part, moral maxims, even including the golden rule, which is ascribed to Confucius.

He was once asked by a disciple whether there were one word which might serve as a rule of practice for all one's life, when he replied—

'*K'i s'u hu: ki so pu jü wu s'î jü rin.*'

'Is not *Reciprocity* such a word? What you do not want done to yourself, do not do to others!'

Again—

'*Kjan rin jî s'an wañ k'i pö p'ê.*'

'When you see a man perform one good action, forget his hundred faults.'

Lâo-zö teaches the eternity of Reason and its universality—

'*Tâo k'o tâo p'ê k'añ Tâo: Miñ k'o Miñ p'ê k'añ Miñ.*'

'Reason which can be put into words is not the eternal Reason. The name which can be named is not the Eternal Name!'

The leading idea of Egyptian religious thought is the self-existence of the Eternal—

'*Ennok sap', àu-à rek'-kuå tau,*
Nuk pu Nuk.'

'I was yesterday; I am he who knows the morrow.
I am who I am!'

'*Rek'-kuà Nutr mert' Rem, sa àsu.*'

'I have known God in the midst of men, and have enjoyed Him!'

The fundamental tenets of Judaism and Islam are very similar—

''*Sma' Iisrâêl; Jahvêh Elôhênû, Jahvêh ek'âd.*'

'Hear, O Israel; the Eternal, our God, the Eternal is One!'

'*Kul húa Alláhu áhadun. Alláhu-s'-s'amadu. Lám jalid wa lám jûlad. Wa lám jákun láhu ku-p'û-an áhadun.*'

'Say God is One. God the Eternal. He begetteth not, nor is begotten. And there is none like unto Him!'

But whilst in the one case the prophet has already come and will not return, in the other there is the eager daily expectation of the coming of the Spirit of Moses (Ruak' Môs'eh), the Hope of Israel (Mikvê

Iisrâêl), the Lord our Righteousness (Jahvêh Zidkênu), the King Messiah (Malka Mes'ik'a)! And in this connection the reader may be interested to compare the Jewish S'âlos' 'esrêh 'akrîm, or Thirteen fundamental Articles of Faith, with the Brahmad'armavîg'a of the Brâhmas described on pp. 88—91.

S'ÂLOS' 'ESRÊH 'AKRÎM.

(α) I believe with a perfect faith that the Creator—blessed be His name—createth and directeth all created beings; and that He alone hath made, continueth to make, and ever will make all productions.

(β) I believe with a perfect faith that the Creator—blessed be His name—is a Unity; that there is no unity like unto Him in any way whatsoever; and that He alone is our God, who was, is, and ever will be!

(γ) I believe with a perfect faith that the Creator—blessed be His name—being incorporeal, is not liable to any change incidental to matter; nor hath He any similitude whatever.

(δ) I believe with a perfect faith that the Creator—blessed be His name—is at once the first and the last.

(ε) I believe with a perfect faith that unto the Creator—blessed be His name—and unto Him alone, prayer is due, and that besides Him there is none to whom prayer is due.

(ζ) I believe with a perfect faith that all the words of the prophets are true.

(η) I believe with a perfect faith that the prophecy of Moses, our teacher (unto whom be everlasting peace), is true; and that he was the chief of the prophets who preceded as well as of those who succeeded him.

(ϑ) I believe with a perfect faith that the Law in its entirety, as now in our possession, is identical with that given to Moses, unto whom be peace!

(ι) I believe with a perfect faith that the Law will never be altered, or any other law be given in its place by the Creator, blessed be His name!

(κ) I believe with a perfect faith that the Creator—blessed be His name—taketh cognizance of all the deeds of mankind as well as of their thoughts; as it is said: He who fashioned all their hearts, understandeth all their actions.

(λ) I believe with a perfect faith that the Creator—blessed be His name—recompenseth those who observe His commandments, whilst He punisheth those who transgress them.

(μ) I believe with a perfect faith in the coming of the Messiah, and, though he tarry, I will daily await his appearance.

(ν) I believe with a perfect faith that there will be a Resurrection of the Dead, when such shall be willed by the Creator, blessed be His name, and exalted His memorial for ever and ever!

It will, I think, be admitted that this is a very choice anthology, that many of the sayings are both noble and beautiful, but it must soon become apparent to all that none can fully satisfy every human need. Even the Pârsî's call to holiness, and the Budd'ist's striving after self-sacrifice, can never be realised without the living, loving, personal Saviour. And this applies to the lofty tenets of the *Samâg'*, whether *Âdi*, *Nava Vid'âna*, or *Sâd'âran*. It is only when the Light of Asia becomes merged in the Light of the World that man can ever be truly said to see Him who is invisible! Sin is a most subtle enemy, poisoning the very springs of action. We have lost the Divine image, and by our own strength alone can

never recover it. This great truth has been growing with progressing humanity. Compare for a moment the conception of *sin* in the Ṛg-vêda with that of the Psalms.[1]

In the Ṛg-vêda sin is usually expressed by the words *ênas* (एनस्) and *âgas* (आगस्). The former, from √*in*, to compel, use force, signifies firstly an assault, then sin. *Martân̐ ênaḥ stuvatô jaḥ kṛṇôti tigmaṃ tasmin ni g'ahi vag'ram Indra* (7. 18. 18). 'Whoso shall assault the singing mortal, upon him may the sharp thunderbolt of Indra fall!' The latter properly means annoyance, vexation, and is used of wrong done alike to gods and men. *Arjamjaṃ Varuṇa Mitrjam vâ sak'âjam vâ sadam id b'râtaraṃ vâ vês'aṃ vâ nitjaṃ varuṇâraṇaṃ vâ jat sîm âgas' k'akṛmâ.* 'Whatever wrong we may have done to our comrade, associate, friend, brother, to one's own household, and even to the stranger' (5. 85. 7). *Dêvân vâ jak' k'akṛmâ kak' k'id âgah sak'âjaṃ vâ sadam ig' g'âspatiṃ vâ.* 'Whatever wrong we may have done to the gods, the friend, or the householder' (1. 185. 8). *Âgas* and *ênas* are also used together. For instance, *Jô na âgo ab'j ênô b'arâtj ad'îd ag'am ag'as'an̄se dad'âta.* 'Whoever brings wrong or sin upon us, lays evil on him who thinketh evil.' Speak-

[1] See M. Holzman: Sünde und Sühne in den Rigvedahymnen und den Psalmen, in Steinthal's *Zeitschrift*, Bd. xv. Hft. 1.

ing generally, however, *âgas* is used in a more subjective sense than *ênas*, which as a rule occurs in connection with *kṛtam* as 'sin committed.'

In the Psalms we meet with three expressions for sin—', *âvôn* (עָוֹן), crookedness, *k'aṭât'* and *k'êṭ* (חַטָּאת, חֵטְא), the missing of a mark, and *pes'a'*, (פֶּשַׁע), faithlessness, Treubruch. All three denote, even where it is not specifically stated, sin against God. The leading idea is that of Psalm li. 4. *Lk'â l'baḍḍk'â k'âṭât'î, v'hârâ' b'ênêk'â âsît'î.* 'Against Thee, Thee only have I sinned, and done evil in Thy sight!' As Franz Delitzsch well observes—'alle verhältnisse in welchen der Mensch zu Menschen und überhaupt den Creaturen steht, sind nur Erscheinungsformen seines Grundverhältnisses zu Gott, und die Sünde . . . ist Widerspruch gegen den Willen Gottes, des alleinigen höchsten Gesetzgebers und Richters.'

It is true that in at least two passages of the *Ṛg-vêda* sin is spoken of as offence against the laws of *Varuṇa*, who is par excellence *d'ṛtavrata*, Upholder of the Law. But this applies more or less to Mitra, Savitar, and Indra also, so that, compared with the Hebrew expressions, the Sanskrit words for sin are nothing like so lofty or spiritual. With the Jews it is an 'ethic of inwardness.'

Again, it is even said of some of the gods that they lead men astray. Thus in Ṛgv. i. 128. 7. we read of Agni—*Sa nas trâsatê Varuṇasja d'ûrtêr mahô dêvasja*

d'ûrtêḥ. 'May he defend us from the seduction of *Varuṇa,* from the wiles of the great god.' Nay, we are told that the gods themselves prepare the traps or fetters of sin which bind mankind (cf. pâs'am : peccatum). Ṛgv. 2. 27. 16. *Jâ vô Mâjâ ab'idruhê jag'atrâh pâs'â âditjâ ripavê vik'ṛttâḥ as'vîva tâṅ ati jês'am rat'êna.* 'Whatever delusion lies in wait for you, honoured ones, (whatever) fetters, o Âditjas, are prepared for the deceiver, I, as a good horseman, would drive over them!'

In the Proverbs we read of the cords of sin, but it is the sinner himself who winds them round himself when the sin is committed. 'Avônôt'âiv jilkdûnô et' hârâs'â', ûbk'ablê k'aṭṭât'ô jittâmêk'—'His own iniquities shall take the wicked, and he shall be holden with the cords of his sin!'

Now, in the New Testament sin is conceived in various ways—as *παράβασις*, a going beyond, transgression; *ἁμαρτία*, the missing a mark; *παρακοή*, disobedience to a Voice; *παράπτωμα*, a falling away; *ἀγνόημα*, ignorance; *ἥττημα*, a diminution, failure; *ἀνομία* and *παρανομία*, non-observance of law; and *πλημμέλεια*, a discord.

But in the mouth of the disciple 'whom Jesus loved,' nay, on the lips of the Master Himself, it is always *ἁμαρτία*, missing the mark. This is very significant. The Jews sinned because they failed to see in Christ the Revealer of the Father, the מַלְּה

and the *Λόγος* of God. And we too sin when we are content with anything less than the secret of Jesus. *Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;* 'Which of you,' said the Master, 'convicteth Me of sin?' That is to say, Who can show that I have failed of the Divine, that I have missed the true Mark?

Man, born to be a king and priest unto God, has lost the mirror-form of the Supreme, and can only regain the Divine image by having Christ dwelling in him, by feeding in faith on the Bread of Life.

The study of comparative theology not only enlarges our ideas and extends our spiritual horizon, but enriches and ennobles our sympathy, showing us that the All-Father has never left Himself without a witness. Nay, it does more than this. It leads us to the irresistible conviction that Christus Consolator, Christ the Comforter, is also Christus Consummator, Christ the Fulfiller; that 'the person of Jesus is the greatest wonder and the greatest secret of universal history'; that He is not only the Hope of Israel and the Consolation of India, but the Consummation of the World!

THE END.

Richard Clay & Sons, Limited, London & Bungay.

PUBLICATIONS

OF THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE

FATHERS FOR ENGLISH READERS.

A Series of Monograms on the Chief Fathers of the Church, the Fathers selected being centres of influence at important periods of Church History, and in important spheres of action.

Fcap. 8vo., cloth boards, 2s. each.

LEO THE GREAT.
By the Rev. CHARLES GORE, M.A.

GREGORY THE GREAT.
By the Rev. J. BARMBY, B.D.

SAINT AMBROSE: his Life, Times, and Teaching.
By the Rev. ROBINSON THORNTON, D.D.

SAINT ATHANASIUS: his Life and Times.
By the Rev. R. WHELER BUSH. (*2s. 6d.*)

SAINT AUGUSTINE.
By the Rev. E. L. CUTTS, B.A.

SAINT BASIL THE GREAT.
By the Rev. RICHARD T. SMITH, B.D.

SAINT HILARY OF POITIERS, AND SAINT MARTIN OF TOURS.
By the Rev. J. GIBSON CAZENOVE, D.D.

SAINT JEROME.
By the Rev. EDWARD L. CUTTS, B.A.

SAINT JOHN OF DAMASCUS
By the Rev. J. H. LUPTON, M.A.

SYNESIUS OF CYRENE, Philosopher and Bishop.
By ALICE GARDNER.

THE APOSTOLIC FATHERS.
By the Rev. H. S. HOLLAND.

THE DEFENDERS OF THE FAITH; or, The Christian Apologists of the Second and Third Centuries.
By the Rev. F. WATSON, M.A.

THE VENERABLE BEDE.
By the Rev. G. F. BROWNE.

CHIEF ANCIENT PHILOSOPHIES.

This series of books deals with the chief systems of Ancient Thought, not merely as dry matters of History, but as having a bearing on Modern Speculation.

Fcap. 8vo., cloth boards.

Epicureanism.
By WILLIAM WALLACE, Esq., Fellow and Tutor of Merton College, Oxford. 2*s*. 6*d*.

Stoicism.
By the Rev. W. W. CAPES, Fellow of Hertford College, &c. 2*s*. 6*d*.

The Ethics of Aristotle.
By the Rev. J. GREGORY SMITH, M.A. 1*s*.

NON-CHRISTIAN RELIGIOUS SYSTEMS.

A series of Manuals which furnish in a brief and popular form an accurate account of the great Non-Christian Religious Systems of the World.

Fcap. 8vo., cloth boards, 2s. 6d. each.

Buddhism—Being a Sketch of the Life and Teachings of Gautama, the Buddha.
By T. W. RHYS DAVIDS. With Map.

Buddhism in China.
By the Rev. S. BEAL. With Map.

Confucianism and Taouism.
By Professor ROBERT K. DOUGLAS, of the British Museum. With Map.

Hinduism.
By Professor MONIER WILLIAMS. With Map.

Islam and its Founder.
By J. W. H. STOBART. With Map.

The Coran—Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures.
By Sir WILLIAM MUIR, K.C.S.I.

DIOCESAN HISTORIES.

This series furnishes a perfect Library of English Ecclesiastical History. Each Volume is complete in itself, and the possibility of repetition has been carefully guarded against.

Fcap. 8vo., cloth boards.

Bath and Wells.
By the Rev. W. HUNT. With Map, 2*s*. 6*d*.

Canterbury.
By the Rev. R. C. JENKINS, Hon. Canon of Canterbury. With Map, 3*s*. 6*d*.

Chichester.
By the Rev. W. R. W. STEPHENS. With Map and Plan, 2*s*. 6*d*.

Durham.
By the Rev. J. L. LOW. With Map and Plan, 2*s*. 6*d*.

Hereford.
By the Rev. Canon PHILLOTT. With Map, 3*s*.

Lichfield.
By the Rev. W. BERESFORD. With Map, 2*s*. 6*d*.

Norwich.
By the Rev. A. JESSOPP, D.D. With Map, 2*s*. 6*d*.

Oxford.
By the Rev. E. MARSHALL. With Map, 2*s*. 6*d*.

Peterborough.
By the Rev. G. A. POOLE, M.A. With Map, 2*s*. 6*d*.

Salisbury.
By the Rev. W. H. JONES. With Map and Plan, 2*s*. 6*d*.

St. Asaph.
By the Ven. Archdeacon THOMAS. With Map, 2*s*. 6*d*.

St. David's.
By the Rev. Canon BEVAN. With Map, 2*s*. 6*d*.

Winchester.
By the Rev. W. BENHAM, B.D. With Map, 3*s*.

Worcester.
By the Rev. J. GREGORY SMITH, M.A., and the Rev. PHIPPS ONSLOW, M.A. With Map, 3*s*. 6*d*.

York.
By the Rev. Canon ORNSBY, M.A., F.S.A. With Map, 3*s*. 6*d*.

CHURCH HYMNS.

Nos. 1 to 7, in Various Sizes and Bindings, ranging in price from 1d. to 7s.

Church Hymns, with Tunes. Edited by Sir ARTHUR SULLIVAN. Crown 8vo, Fcap. 4to, and Folio (Organ copy) in various Bindings, from *2s.* to £1 *1s.*

Common Prayer Book and Church Hymns. Bound in One Volume, and in Two Volumes in Cases. Can be had in various Sizes and Bindings, from *5d.* to *6s. 2d.*

Common Prayer Book and Church Hymns, with Tunes. Brevier, 8vo, Limp paste grain roan, red edges, *6s.*

COMMENTARY ON THE BIBLE.

Crown 8vo., cloth boards, red edges, 4s.; half calf, 10s.; whole calf, 12s. each volume.

Old Testament. Vol. I., containing the Pentateuch. By Various Authors. With Maps and Plans.

Old Testament. Vol. II., containing the Historical Books, Joshua to Esther. By Various Authors. With Maps and Plans.

Old Testament. Vol. III., containing the Poetical Books, Job to Song of Solomon. By Various Authors.

Old Testament. Vol. IV., containing the Prophetical Books, Isaiah to Malachi. By Various Authors. With two Maps.

Old Testament. Vol. V., containing the Apocryphal Books. By Various Authors.

New Testament. Vol. I., containing the Four Gospels. By the Right Rev. W. WALSHAM HOW, Bishop of Wakefield. With Maps and Plans.

New Testament. Vol. II., containing the Acts, Epistles, and Revelation. By Various Authors. With Map.

---

	s.	d.
Aids to Prayer. By the Rev. DANIEL MOORE. Printed in red and black. Post 8vo. .... *Cloth boards*	1	6
Alone with God; or, Helps to Thought and Prayer, for the use of the Sick; based on Short Passages of Scripture. By the Rev. F. BOURDILLON, M.A. 12mo. *Cloth boards*	1	0
Apostle of the Gentiles (The): his life and letters. By the Rev. C. R. BALL, M.A. Post 8vo. *Cloth boards*	2	6
Bedside Readings. By the Rev. F. BOURDILLON, M.A. SERIES I and II. 12mo.................................... *Cloth boards*, each	1	4
The Two Series in a volume .... *Cloth boards*	2	0
Being of God, Six Addresses on the. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. Small post 8vo. .... *Cloth boards*	1	6
Bible Places; or, The Topography of the Holy Land. By the Rev. Canon TRISTRAM. With Map and numerous Woodcuts. Crown 8vo. .... *Cloth boards*	4	0
Called to be Saints. The Minor Festivals Devotionally Studied. By CHRISTINA G. ROSETTI, author of "Seek and Find." Post 8vo. .... *Cloth boards*	5	0
Case for "Establishment" stated (The). By the Rev. T. MOORE, M.A. Post 8vo. *Paper boards*	0	6
Christians under the Crescent in Asia. By the Rev. E. L. CUTTS, B.A., Author of "Turning Points of Church History," &c. With numerous Illustrations. Crown 8vo. .... *Cloth boards*	5	0

	s.	d.
Devotional (A) Life of our Lord. By the Rev. E. L. CUTTS, B.A., Author of "Pastoral Counsels," &c. Post 8vo. ....*Cloth boards*	5	0
Dispensation of the Spirit (The). Being Readings on the Person and the Work of the Holy Ghost in relation to the World, the Church, and the Individual. By the Rev. C. R. BALL, M.A. Post 8vo. *Cloth boards*	2	6
Gospels, The Four. Arranged in the Form of an English Harmony, from the Text of the Authorised Version. By the Rev. J. M. FULLER, M.A. With Analytical Table of Contents and Four Maps ....*Cloth boards*	1	0
Land of Israel, The. A Journal of Travel in Palestine, undertaken with special reference to its Physical Character. By the Rev. Canon TRISTRAM. With two Maps and numerous Illustrations. Large Post 8vo. ....*Cloth boards*	10	6
Lectures on the Historical and Dogmatical Position of the Church of England. By the Rev. W. BAKER, D.D. Post 8vo. *Cloth boards*	1	6
Lesser Lights. By the Rev. F. BOURDILLON, M.A. SERIES I and II. Post 8vo. ....*Cloth boards*, each	2	6
Paley's Evidences. A New Edition, with Notes, Appendix, and Preface. By the Rev. E. A. LITTON. Post 8vo. ......*Cloth boards*	4	0
Paley's Horæ Paulinæ. A New Edition, with Notes, Appendix, and Preface. By the Rev. J. S. HOWSON, D.D., Dean of Chester. Post 8vo. ....*Cloth boards*	3	0
Parish Priest of the Town. Lectures delivered in the Divinity School, Cambridge. By the Rev. J. GOTT, D.D. Post 8vo. ......*Cloth boards*	3	0

		s.	d.
Pastoral Counsels; or Words of Encouragement and Guidance to Holy Living. By the Rev. E. L. CUTTS. Crown 8vo.......	*Cloth boards*	1	6
Pastoral Theology (Lectures on), with special reference to the promises required of Candidates for Ordination. By the Venerable J. R. NORRIS, B.D., Archdeacon of Bristol. Post 8vo.	*Cloth boards*	2	0
Peace with God. A Manual for the Sick. By the Rev. E. BURBIDGE, M.A. Post 8vo.	*Cloth boards*	1	6
Plain Words for Christ. Being a series of Readings for Working Men. By the late Rev. R. G. DUTTON. Post 8vo..........	*Cloth boards*	1	0
Promised Seed (The). Being a course of Lessons on the Old Testament, for Schools and Families, arranged for every Sunday in the Year. By the Rev. C. R. BALL, M.A. Post 8vo.	*Cloth boards*	2	6
Religion for Every Day. Lectures for Men. By the Right Rev. A. BARRY, D.D., Bishop of Sydney. Fcap. 8vo.	*Cloth boards*	1	0
Scenes in the East. Consisting of Twelve Coloured Photographic Views of Places mentioned in the Bible, beautifully executed, with Descriptive Letterpress. By the Rev. Canon TRISTRAM.	*Cloth, bevelled boards, gilt edges*	6	0
Servants of Scripture, The. By the Rev. JOHN W. BURGON, B.D. Post 8vo.	*Cloth boards*	1	6

Sinai and Jerusalem: or Scenes from Bible Lands. *s. d.*
Consisting of Coloured Photographic Views of Places mentioned in the Bible, including a Panoramic View of Jerusalem, with Descriptive Letterpress. By the Rev. F. W. HOLLAND, M.A. Demy 4to.
Cloth, bevelled boards, gilt edges 6 0

Some Chief Truths of Religion.
By the Rev. EDWARD L. CUTTS, B.A., Author of "St. Cedd's Cross," &c. Crown 8vo. .... *Cloth boards* 2 6

Thoughts for Men and Women.
THE LORD'S PRAYER. By EMILY C. ORR. Post 8vo.
Limp cloth 1 0

Thoughts for Working Days.
Original and Selected. By EMILY C. ORR. Post 8vo.
Limp cloth 1 0

Time Flies; a Reading Diary.
By CHRISTINA G. ROSETTI. Post 8vo. *Cloth boards* 2 6

True Vine (The).
By the Author of "The Schönberg-Cotta Family," &c. Printed in red and black. Post 8vo. .... *Cloth boards* 1 6

Turning-Points of English Church History.
By the Rev. EDWARD L. CUTTS, B.A., Vicar of Holy Trinity, Haverstock Hill. Crown 8vo....... *Cloth boards* 3 6

Turning-Points of General Church History.
By the Rev. E. L. CUTTS, B.A., Author of "Pastoral Counsels," &c. Crown 8vo. .... *Cloth boards* 5 0

London:

NORTHUMBERLAND AVENUE, CHARING CROSS, W.C.

43, QUEEN VICTORIA STREET, E.C.

BRIGHTON: 135, NORTH STREET.

SPCK